THE CHURCHMAN.

Vol. XIII.—No. 42. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 666.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, DECEMBER 23, 1843. BY JAMES A. SPARKS, 109 NASSAU-ST. } Terms—$3 00 per annum—in advance.

POETRY.

For the Churchman.

Dear Sir,—If you think the following verses worthy of the columns of the Churchman, I shall be happy to see them there, and I shall find satisfaction in having extracted them from the pages of a dissenting journal, which, as it seems to me, breathes in them a truly catholic spirit. If while learned men and doctors contend for the faith in love and charity, laymen may be permitted to attract attention to whatever is really true and good amongst those that differ from them, and if they do this quietly, with discrimination, and without parade—in the words of a correspondent, "praying more and talking less"—oh how much more ready will men be to apprehend catholic verities—to love as brethren—to be pitiful—to be courteous. *All* are *not* qualified to speak and act now, although all should acquaint themselves with the truth at such a momentous, nay happy time as the present. But in seeking for the truth, let the servant of Christ seek to preserve the spirit of meekness and of kindness—nay, to imitate the "meekness and gentleness of Christ." T.

THE HAPPY HOME.

I.

I love the hearth where evening brings
Her loved ones from their daily tasks,
Where virtue spreads her spotless wings,
And vice, foul serpent, never basks;
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music whisper'd near,
While thrilling hearts the notes prolong.

II.

For there the Father sits in joy,
And there the cheerful Mother smiles,
And there the laughter-loving boy,
With sportive tricks the eye beguiles;
And love beyond what worldlings know,
Like sunlight on the purest foam,
Descends, and with its cheerful glow
Lights up the Christian's happy home.

III.

Contentment spreads her holy calm
Around a resting-place so bright,
And gloomy sorrow finds a balm,
In gazing at so fair a sight;
The world's cold selfishness departs,
And discord rears its front no more,
There pity's pearly tear-drop starts,
And charity attends the door.

IV.

No biting scandal, fresh from hell
Grates on the ear or scalds the tongue;
There kind remembrance loves to dwell,
And virtue's meed is sweetly sung;
And human nature soars on high,
Where heavenly spirits love to roam,
And vice, as it stalks rudely by
Admires the Christian's happy home.

V.

Oft have I joined the lovely ones,
Around the bright and cheerful hearth,
With father, mother, daughters, sons,
The brightest jewels of the earth;
And while the world grew dark around,
And fashion called her senseless throng,
I've fancied it was holy ground,
And a fair girl's, a seraph's song.

VI.

And swift as circles fade away,
Upon the bosom of the deep,
When pebbles toss'd by boys at play
Disturb its still and glassy sleep,
The hours have sped in pure delight,
And wand'ring feet forget to roam,
While waved the banners of the night
Above the Christian's happy home.

VII.

The rose that blooms in Sharon's vale,
And scents the purple morning's breath,
May in the shades of evening fail,
And bend its crimson head in death;
And earth's bright ones within the tomb
May like the blushing rose decay;
But still the mind, the mind shall bloom,
When time and nature fade away.

VIII.

And there, amid a holier sphere,
Where the archangel bows in awe,
Where sits the King of Glory near,
To execute his perfect law,
The ransom'd of the earth, with joy,
Shall in their robes of beauty come,
And find a rest without alloy,
Amid the Christian's happy home.

From the English Churchman.

PRESENT ASPECT OF THE CHURCH.

(*Continued.*)

With the protest then against the tyranny of those who forbid us to exercise free historical inquiry upon the Reformation and its authors, we combine a remonstrance against the injustice of degrading that great inquiry by regarding the subject through a medium tinged by petulance or morbid prepossessions; and against the further injustice, we must add, of forgetting that as to the greatest matters in debate, as to primitive authority, as to the grace of sacraments, as to the discipline of the Church, the Reformers themselves were indeed immeasurably distant from those who now, while defacing their work, and disobeying their injunctions, would compensate for this licentiousness by exacting an inordinate and superstitious reverence for their names, and for private surmises or opinions which they did not think fit to embody in the ecclesiastical institutions of the country.

If, then, we are reproached with vindicating to the present generation a freedom in theory alone, which is to be nullified by restraints upon actual investigation; or if we be charged with giving countenance to the hatred and contempt towards the Reformers and their work, of which the seeds at least are visible in some contemporary writings, our reply is, that the freedom we claim is meant to be a real freedom, and the restraints we would impose upon it are only the inward self-chosen restraints, of a filial and reverential spirit. Most of the institutions of the Church in their detail, whatever their date, are the human applications of divinely appointed rules, and are open to examination. But the Church of England has a right to expect from her children that they should approach that examination in a frank and loyal, and likewise in a somewhat subdued and chastened spirit.

In our view, the extreme severity with which the divines of the sixteenth century have been judged, and the cold and loveless temper, with which the results of their labors are regarded by a portion of the Oxford writers, and of their followers, is the saddest and most disheartening feature attending the important theological revival of the last ten years. It is to this severity and this coldness, we conceive, that the reaction against Tractarianism, partial as it is, has been ascribable. Had the single form of excess observed in its abettors, been that of a too great leniency and sympathy towards the Roman Church—had the yearnings of their love, while they too highly colored her positive excellencies, and shrunk from the faithful exposure of the enormities within her pale, likewise pervaded their views of actual excellencies and actual defects in that Church, which had been their own mother in the Gospel—then, we feel persuaded, that no bigotry, however obstinate or malignant, could ever have raised that great amount of excitement, mistrust, and alarm, which must be admitted to prevail at the present moment, among sober-minded men, with respect to the possible range, which the movement may hereafter take. No doubt there are many among us, with whom charity or leniency towards Rome, is equivalent to treason against the Church of England; with whom to admit the Roman Communion to have the essence of a Christian Church, is to deny the faith; with whom nothing can redeem the offence of supposing it possible, that three-fourths or more of all the Christians now alive, (for such reasoners as these commonly include the Eastern Church in the same condemnation,) may be within the covenant of God's mercies, and not beyond it. But we cannot believe, that this is at all a general tone of sentiment among the intelligent members of the Church of England. On the contrary we feel persuaded, that although considering the attitude of Rome towards all other Churches, they must always and necessarily entertain a jealousy of any disposition unduly to eulogise her, or to extenuate her offences; yet this species of excess, had it stood alone, would have been gently and lightly touched by all those, whose rebukes, from their dignity and justice, carry with them permanent effect.

It must indeed be a subject of the most anxious consideration with all such persons as are desirous to think and act rationally, modestly, and justly with respect to the theological claims and collisions now so constantly in view, how to adjust the sentiments with which they are to regard the Church of Rome—how to do justice to her antiquity—to the benefits which we ourselves received at her hands—to the firmness with which she has ever contended in behalf of the Catholic Creeds—to the profound and comprehensive wisdom that pervade many of her institutions—to the high and noble degrees of saintly perfection that have been attained within her pale; and yet not so to speak, as to incur the risk of aiding to mislead others by these glowing recitals, as it is to be feared we do aid, unless we join with them the most marked and definite notice of the frightful evils which deform her system; for it is to be observed that they are not merely evils within her pale, but evils which she seems to take to her bosom and to cherish there—which have established themselves about the very seat and organs of life, and which the better elements of her nature have not energy sufficient to eject. The practical withholding or stinting of the Divine Word; the fearful tampering with the attributes of God, by extravagant regard to creatures; the grossness of her purgatorial system, as represented in the actually prevailing tone of her authorized and ordinary pastoral teaching and discipline; the tyranny of her impositions of tenets, not revealed, upon the consciences of men; and her schismatical usurpations of the rights and claims of other Churches; all these are topics, concerning which to speak slightly, is by implication to betray the truth of God, and to expose the souls of our brethren to terrific peril.

For our parts, we believe that the duty of those, whose place or function calls upon them to guide the minds of others, respecting the Roman Church, is not adequately met by their dwelling in such manner, on either her good or evil characteristics, as to throw the other class into the shade; and we would have them shrink neither from explaining what valuable lessons we are to learn, nor what impressions and awful warnings we are to receive from her practice. We are well aware, that no words are adequate to supply beforehand, a right rule of conduct in this difficult subject-matter; and that he who trusts to the dead form of such a rule will probably find that his censure and his praise alike are egotistic and offensive, void of the seriousness and the modesty of truth and nature; and that the whole life of his feelings is lost in a barren eclecticism. A solemn and overpowering sense of duty, and that mixture of profound humility with manly resolution, which such a sense best engenders and sustains; these are, we believe, the instruments, by which the Divine Grace develops in the conduct of men, even amidst the most difficult passages of life, the principles of unchangeable justice. And that which we seek to recommend, is not a cold and timid mixture of commendation and its opposite, but it is to approach and to handle the subject with a well balanced comprehension of the diversity of its bearings, with a hand of equal firmness to grasp in it what is pleasing and what is painful; in acknowledging what is good, to do it with cheerfulness and joy, under the free impulses of Christian love, but in noting defects and dangers to rein in the bad, proud, angry, passions of our nature—to find pain not pleasure in the task, yet not to shrink from that pain. It is only by feeling censure to be painful, that he who delivers it, can neutralize its inward perils to himself; it is only by persevering with his work in despite of that pain, that he can acquit his obligations to truth, which demands of us that we shall prize her integrity beyond all things else; and that he can with a safe conscience proceed to note those excellences, which might themselves have become to others very snares and pitfalls, had he not faithfully declared the fatal companionship in which they stand.

It certainly indicates a state of great moral disorder in the Christian world, when individuals without authority bring charges against the most extended of Christian Churches, that she tampers with the attributes of God by her toleration and apparent encouragement of idolatrous regard to creatures. If the accusation is false, no words can express its guilt; if it be true, yet still it seems too great a weight for the private person to carry, a weapon not intended for his arm to wield. Sad is the necessity which requires such things to be said at all, sadder yet, if in such modes; and he that utters them should join with the act of utterance every sobering and chastening reflection that may prevent it from becoming an act of self-glorification.

For these reasons we will freely own that, when in sermons and elsewhere we hear in constant repetition the most eulogistic epithets applied, without qualification, to the Anglican Church in her actual system, it is sometimes not without a faintness and sickness of heart, lest our claiming too much for ourselves be the bar to our obtaining more, and even the prelude to the deterioration or the loss of what we have. We are pure, we are scriptural, we are apostolic, we are catholic, we are reformed, we are primitive, we are holy. And far be it from us to withhold any one of the epithets from the Church, such as in her mind and soul, such as in her authorized documents and permanent institutions, she is and aims to be. But we do not wholly concede to Rome the claim that she is to be judged, in cases where she is accused of corruption, by the Tridentine decrees alone: we contend that the acts of her executive and local authorities, in their proper degrees, and the habitual tone and mode of teaching, of thinking, and of acting within her borders must be taken into the account; that the first viewed alone may indeed show what she wishes to be taken for, but it is in conjunction with the rest that it shows and constitutes what she is. And no one, we think, can dispute the justice of the exception thus taken: almost as difficult would it be to deny, that it very seriously affects the estimate to be formed by a reflective mind, of the actual Church of Rome. Let those who would question it, read first the Ninetieth Tract, by Mr. Newman, and then the yet unanswered series of letters addressed by Mr. Palmer to Dr. Wiseman, upon the great points of doctrine in which the authorized teaching of Rome includes a mass of the most objectionable matter, of which but a faint shadow is to be found in the naked letter of the decrees of Trent. We do not think, for instance, that any controversialist, however keen, can find in the Tridentine article concerning the honor due to saints, the groundwork of a charge of idolatry. And yet those who regard the practical system of the Church of Rome, the language of her preachers, her divines, her schools, and even her Popes, may be but too well warranted in contending that at least she cherishes idolatry in her bosom: words and acts which are rank with the savor of it are spoken and done within her precincts—done without any remonstrance or protest beyond naked and unapplied, and therefore nearly valueless, generalities—done without the adverse notice, nay, to a great extent, with the positive encouragement and example of authority, and even of that authority which at the present day asserts its own infallibility, we apprehend, with much less of active resistance than was offered to it four hundred years ago—the papal chair itself.

But to teach ourselves an useful and just lesson of humility, we must acknowledge that the principle which we vindicate against the Romish writers has its recoil upon the Church of England, and a recoil of no mean power, though less forcible by far than its first intention. Those who argue for the Catholicity of the Church of England in all points which relate to her constitution and rites, to her view of the Episcopate and the sacraments, found themselves upon the tone of her authorized formularies in order to make good their case. But, undoubtedly, there are those within her, and even within the order of her priesthood, who do not scruple to assert in some cases so much as that the Episcopate, the ministry, and the visible framework of the Church, are human institutions; and even, in the truth of the Catechism appointed to be taught to all our young persons, that the new birth unto righteousness is not the proper inward part of the sacrament of Baptism, and that the body and blood of Christ are not really received by the faithful in the holy Eucharist. Not only, for example, does the popular Commentary of Mr. Scott[*] upon the Holy Scripture, declare the laver of baptism to be the sign of regeneration, and nothing more; but even within the last twelve months has a clergyman named Dr. Holloway, published a tract, by way of reply to the Bishop of London, in which, and we must say with the greatest frankness, he first ascribes to the Scripture his own doctrine of baptism, which is that of Mr. Scott; he then observes that the formularies of the Church ought to be construed in a sense conformable to the Divine Word rather than in any opposite signification; and having, by means of the misapplication of this just maxim, done wonders in torturing the Article on Baptism and other passages to his will, he finally seems to break down at the clause of the Nicene Creed, "One baptism for the remission of sins," and abashed by his own honesty from the effort to tamper with this pointed testimony, he proceeds quietly to condemn, as at variance with Scripture, the proposition as it stands in the Creed! We do not here stop to observe that it has almost a verbal correspondence with the very words of Ananias in the twenty-second chapter of the Acts,[†] as recited by Saint Paul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." We assume in this place, that the doctrine of regeneration in baptism is an undoubted article of Catholic belief. And, though we do not imagine that Dr. Holloway himself quite knows his own meaning—though we lean to the supposition that he must hold, with however indistinct a consciousness, the truth of a spiritual power and blessing in baptism—we admit it to be a fearful thing, that in a Catholic Church men can be found thus to question a Catholic tenet, a part of the one indivisable, indestructible, immortal faith; and that if such men are found, they are permitted to take such proceedings without a prompt, authoritative and effectual vindication of the Divine truth, and the order of the Church against them. That Dr. Holloway is open to censures in an ecclesiastical court, we cannot for a moment doubt. That those censures are not inflicted, we do not presume to make a matter of blame to any one. Government, ecclesiastical as well as civil, in all Churches and in all countries, must, we believe, at the present day, tolerate much that it would willing repress, and must not for the correction of an offending part risk the safety of the whole. But then the case comes to this, that we have priests who deny the grace of baptism, and who are not called to account, because the nerve and vigor of our discipline is so miserably relaxed, that it cannot reach to the vindication of truth, even against so gross a wrong; or, worse still, that the tone of sentiment in portions of the Church is so corrupted, and enfeebled, or instruction in the signification of terms so faulty, that popular will would not endure the re-assertion of sound doctrine, and would insist that error, not upon a matter of mere individual opinion, but upon a matter *circa fidem* at the least, should go unscathed; and, as we apprehend there is no question, that to impeach any article of the Nicene Creed is, in the sense of the Catholic (as of the English) Church, an heretical proceeding, we are not prepared to deny that in this particular, what tends to heresy is endured within the Church of England, even as we have alleged that what tends to idolatry is endured within the Church of Rome.

There is certainly the difference, we think the broad and palpable difference, that, in the former case, the evil if endured is not cherished, is not fostered, is not so handled and dealt with as to convey to men's minds the notion that, in the view of the governors of our Church, it is no evil at all: that the formularies of the Church are not so constructed as to facilitate and make way for such lamentable doctrine, but are distinct in their testimony against it; and that the sentence of her recognised divines is clear and unfailing, from first to last, in the same sense. Upon the parallelized case, the charge of compromising the honor of God and of tampering with idolatry, in the Roman Church, we believe that point by point the reverse may be too clearly proved. But we are not now arguing against Roman controversialists; we are, as among our own brethren, inquiring whether, in manfully denouncing the evils that brood within that communion, we ought not to chasten our own spirits, by recollecting that we, too, as a body are not wholly unimpeachable in the custody of the defences of the Catholic faith, because in the body there is an element of scepticism affectiug certain points of established belief, and the residue of that body has not in its general organization strength and health enough either to cure or to eject it. So that without desisting from the vindication of specific truth against specific error—without ceasing to be thankful for the great blessings which God has bestowed upon us, not only in the Church, but also, though of course in a secondary sense, by the reformation of the Church—we may begin to perceive, that the apparent permission of erroneous teaching within a religious body does not of necessity implicate in all cases, and to the full extent, the body itself in the guilt of such teaching—that the vitality at the centre may repel the disease of the extremities, and, if unable to put an end to its devastations, may, notwithstanding, effectually confine their range.

For our own parts, we do not scruple to avow that we hold in the largest sense which would not involve the actual mutilation of Catholic Truth, the duty of communion between Churches of Christ. It is not because a Church is low in spiritual life, it is not because she is overrun with administrative abuses, it is not because even doctrinal corruptions abound within her borders, while her authorities are neutral or favorable to the evil, nay, while she herself has, by her authentic acts, erred "not only in living and manner of ceremonies, but also in matters of faith"—(Art. XIX.)—it is not for all these reasons, we conceive, that communion with her is to be renounced, if she still continue to be truly a Church of Christ. If her positive errors in matters of belief have not affected the foundation; if her toleration of heresy may be explained upon any grounds of human weakness, or even sin, short of the awful guilt of apostacy, however needing admonition and correction, she still remains a messenger of Christ; she still has the charge of a portion of His fold; and none can have the right, as it appears to us, upon these grounds, however intrinsically serious, to erect a wall of separation between brethren whom He has commanded to be as one. It is here much as in the case of natural relationship. It is not because a brother does many things which we may think wrong, or which may in themselves deserve the heaviest punishment, that he is to be disowned and renounced; the obligation to treat him as a brother uninterruptedly subsists, it is limited only by our power to render kindly offices, and his capacity to receive them; and the active exercise of its functions can never be suspended, except only when and in so far as he refuses to accept them, or is incapable of profiting by them.

If, then, we are asked in what way we can justify the suspension of communion between the Eastern Church and the Church of England, we must reply we are not aware that it can be justified at all. We could not vindicate the refusal of communion to the Greek or Russian Christians because, according to the discipline of their Church, they seek the prayers of saints by direct invocation, however heartily we may thank God that the Church of England has been delivered from a practice so perilous, so void of the warranty of Scripture, and of the authority of apostolic or primitive precedent. We believe that the prelates of the Church of England seek occasion to express and testify their desire for a more distinct recognition of spiritual relationship between the Eastern Churches and their own. In this sense, we apprehend, the primate entrusted Bishop Alexander, in 1841, with his commendatory letter to the Eastern Bishops: in this sense the president of Magdalen College, at Oxford, recently, in a less exalted sphere, performed a similar office on behalf of Mr. Palmer, a Fellow of his college in deacon's orders, when about to travel in the East.

And it follows, from what has been said, that we are among those who deeply lament the interruption of communion with other portions of the Christian world—with those Protestant communities which, by losing the essential organization of the visible Church, have broken the channels in which the appointed acts of Ecclesiastical communion flow—with the Church of Rome, which, though retaining the framework of a Church, and the essential spirit that belongs to it, yet of her own act makes that communion impossible. But God forbid that the responsibility of that reciprocal estrangement in which we stand, or that any portion of it, should rest with us? God forbid that by our asperity and rancor, by our narrowness and exclusiveness, by our obtruding matters of opinion into the region sacred to matters of faith, by our setting up standards of orthodoxy more extended or more rigid than those which God has commanded to be used as such, the auspicious day should be averted or postponed, in which the children of all Christian Churches should kneel around a common altar, and receiving from the same hands the same pledges of salvation, should again be one, even as they of old were one, and as He, with whom in all things they seek to be identified, would have them be one for ever.

If we are asked the meaning of the words, that the Church of Rome makes communion with her impossible, we explain them as follows:—her whole scheme of operations is founded upon her exclusive pretentions, and upon the assertion of the illegitimacy of all Churches not under her jurisdiction. Everywhere, therefore, in their territories, she appears as an intruder and an aggressor, and the admission of her supreme control is made by her the first condition of intercourse. In fact, it is not a question of communion, but of subjection; and for any other Church to acknowledge the present claims of Rome, is to disown herself, her own acts, her own children, dead as well as living, her own relation to her Lord. Nor is this any mere point of earthly honor, any contest of simple dignity or precedence; in lowering to her the *fasces*, we should admit the practical sway of her dictatorship; we should be called on to make those additions to the Catholic and Apostolic Creed, which she has been bold enough, under Pope Pius IV., to attach to it; or if she from charity or policy should excuse our immediate adoption of them, the exemption would be one *durante beneplacito* alone, and revocable at her will; nor do we see what permanent guarantee for any, even the smallest, degree of spiritual liberty she could furnish, so long as the preposterous claim of infallibility continues to be made, as we have seen it recently made in official documents, by the incumbent of the Papal See. We should be willing to brave much danger and much conflict for the precious hope of restoring communion without treason to truth. That we are scandalized, and justly scandalized, at much erroneous teaching and abusive practice in the Church of Rome, we should hold to be no sufficient reason against refusing to her the regular relations of Christian fellowship. On the contrary, we should say, Christians may with more reasonableness and piety hope to impart and receive amendments from one another, when they have placed themselves in the path of God's plain commands by the extinction of a schism between them, than while they remain in separate positions. But as to quenching the fire which our martyrs kindled; as to re-admitting the gross and enormous mischiefs which were by them ejected at so great a cost; as to assimilating the teaching and practice of the Church of England, as a whole, to that of the present Church of Rome as a whole, we should enter a protest against such a course, the most vivid and indignant, were it not that by dwelling on such a contingency, we might seem to imply, that it is one within the bounds of rational probability, whereas we are firmly convinced, that it is not one whit less visionary, less mad, than it is mischievous. It may be true, that there is at this moment a Romanizing school in the Church of England; a school of men, who are not content with respecting or revering Catholicity in the Church of Rome, but who take her, such as she is, in the mass, for a standard of imitation, and would have the Church of England made like her, at least so far as might be necessary in order to re-establish communion with her; who, on the other hand, are unable to fix their affections upon the Church of England, such as she is in the mass, but while sincerely respecting and revering the Catholicity or vestiges of Catholicity that they find in her, nevertheless recoil from the anti-Romish elements with which that Catholicity is combined, and pay to her, as a whole, a loveless and constrained, though a punctual conscientious allegiance. It may be, that the teaching of this school, as it has perhaps already helped to produce, so will hereafter from time to time aid in producing, defections from the Church of England of erratic and ill-balanced minds—of minds wanting that searching truth of perception, and vigor of determination which all times, but times of confusion most especially, require. But as to bringing the millions of this Church and nation into harmony with actual Rome, in our view, the perversion of Mr. Sibthorp and a few more, does not abridge even one inch of the all but immeasurable distance at which, if anywhere within the bounds of possibility, such an event is located; we will not allow that there is the minutest symptom, the faintest or most shadowy indication, of any impression of such a kind upon the English mind. And we do not scruple to add, that that *extrême droite* of the Oxford school, which is apparently prepared to make a surrender, even these we presume not an absolute surrender, to Rome, not only is small in its numbers, and in its relative influence, but owes that influence in no degree to its antipathy to the Reformation, or to its prejudices in favor of the papal system; and would greatly increase its power over the sound and general Catholic feeling of the country, if it were to rid itself of both the one and the other. We believe that the limited class to which we now refer, is composed of men who are not only admired for their abilities, but respected, revered, and beloved, for the meekness with which they bear insult and injury, for their abundance in prayer, in all holy observances, and in all good works; for their lowly, mortified, self-denying lives; for the lofty flights of their devotion, for their severe conscientiousness in all things; for everything except the two characteristics which we have named, their strange injustice to the aggregate character of the Reformation, and their not less strange blindness in estimating the effects of her extraordinary corruptions upon the aggregate character of the Church of Rome.

We apprehend that Rome herself does all in her power to undeceive this portion of her brethren. As the teachers and writers of the Church of England generally become more careful to observe the dictates of justice and charity in their acts and words concerning her; as a part of them have grown even extravagant in their commendations, doubtful, hesitating, or altogether silent in their censure; the activity of her meddling missions is increased, and every nerve is strained to gain here and there a convert. The effect of the operations is indeed so small, that to make a sensible impression upon English Protestantism by means of it, would require a time longer than that in which, as some philosophers conceive, certain minute deviations in the movements of the planetary system will have so far accumulated, as in the course of nature to destroy its equilibrium, and thereby entail its destruction. But however infinitesimal the results, the *animus* of the proceeding cannot be mistaken, and it is this—deadly hostility on the part of Rome to all that is not herself; hostility towards the Church of England more active and unceasing, when her Catholic character is clearly and pointedly developed, than when it was partially obscured by the prevalence of secular and conventional notions, or of those which are the birth of unmixed or of sectarian Protestantism. If the Romish writers of this country really anticipate, according to the professions in which they frequently indulge, that the national Church will be brought back to them by the efforts of the Oxford writers within her pale, why do they do everything in their power to render the position of those writers difficult and intolerable? If they look to re-union of the whole body, why do they use their utmost, and not always the most scrupulous exertions, to draw out of that body those whom they profess to consider most likely to operate upon its character in a sense favorable to their designs, and to place them where their influence upon it is necessarily at an end? Nay rather, where it is converted into a force of absolute, of most powerful repulsion? If they desire to see our worship made more like to theirs, do they know so little of Englishmen as to dream that that purpose is most likely to be promoted, and jealousy most likely to be allayed, by their setting up the rival, the schismatic altar, in every spot where funds can be found to lay one stone upon another, and by their giving out that, in consequence of the increase of Puseyism, their separate and hostile congregations are continually multiplied and enlarged? There are two modes of proceeding in such matters, each adapted to its own view and object, but reciprocally at utter variance. The one is by proselytism; the other is by tenders of friendly approximation. The last contemplates the coalition of two bodies, the first seeks for the exhaustion and thereby the destruction of one of them. Resort to the latter implies a belief that there exist the essential elements and conditions of union, and that they are in process of hopeful development: increased activity in the former betrays the consciousness that amalgamation is becoming not more easy, but more difficult, or rather wholly beyond the range of hope. It is in this attitude that Rome now comes among us. She plants her emissaries here, nearly as she would plant them in a Pagan country. She seeks to attract, almost to kidnap, our schoolboys, our women, and whomsoever else she can, even as if she were the ancient Church, rescuing intended victims as she could from the pollutions of the Pagan mythology. A few there may be—and we believe Mr. Ambrose Phillips may be named as one of them—that endeavor to turn the course of active effort towards pacification between the Churches, and away from the pursuit of that partisan warfare, which does so much more to embitter and estrange the mass than to enlist individuals; but we must look to the rule rather than the exception. It appears to us to be clearly such as we have described. The alarms, as we believe, much more than the hopes of those Roman Catholics who are less Catholic than Roman, were excited by the reaction in favor of that powerful theology, which in the seventeenth century had utterly baffled the efforts of the papacy for the recovery of its dominion in this island; their hopes may in turn have been raised more than their alarms by the more recent manifestations of Romanising tendencies among a very few; but whatever the motive, of the result we cannot doubt; as Mahomet offered the Koran, or the sword, so Rome has written on her banners in this battle-field, the alternatives only of internecine war or absolute surrender. And they, whose inmost hearts shudder at the miseries of religious conflicts—they who would rather give their hands to be burned than dip their pens in polemic fire—they who, like Falkland, would fain amidst the din of battle invoke only and incessantly the sacred name of peace—they must, we conceive, brace themselves to a sterner mood, and, not in disobedience to love, but rather in fulfilment of its commands, must hold that great plainness and adequate freedom of speech is to be used, and that abundant patience, energy, and learning should be applied, not less to pointing out, for the admonition of the light-minded and unwary, the doctrinal and ecclesiastical corruptions of the Church of Rome, and the gross schism of which, in this land, she is guilty against the chairs of the successors of the Apostles, than to restraining the wild invectives of those who write against her in passion or in pride, and to the repudiation in her favor of charges that are not warranted by truth and justice.

(*To be concluded next week.*)

COMMUNICATIONS.

For the Churchman.

COLERIDGE.

Like some full tree that bends with fruit and leaves,
While gentle wind a quivering descant weaves,
He met the gaze; with sibel eyes, and brow
By age snow-clad, yet bright with summer's glow;
His cheek was youthful, and his features played
Like lights and shadows in a flowery glade.
Around him flowed with many a varied fall
And depth of voice 'mid smiles most musical,
Words like the Seraph's when in Paradise;
He vainly strove to make his hearers wise.

Sterling.

In pacing the cloisters of that venerable monument of Tudor piety, Christ's Hospital, London, watching ever and anon the brisk and quaintly dressed inmates, (groups of boys in the costume of Edward the Sixth's reign,) as they flitted about my path, I fell imperceptibly into a musing mood.

Fancy immediately brought to my mind's eye, the juvenile form of one indelibly connected with its antique walls—even that gentle spirit Coleridge; the Blue-Coat Logician, or "inspired Charity-Boy," as Charles Lamb calls him.

He seemed to stand before me, the embryo metaphysician and poet, as described by his affectionate friend and school-mate; dressed in the peculiar garb prescribed by that ancient foundation. For here, ensconced oftentimes in a by-nook of the cloisters, and surrounded by a bevy of his fellow commoners, and contemporaries, would he talk earnestly and eloquently, like a young philosopher; or recite with "sweet intonations," Homer and Pindar, in noble Greek. This we are told, was his usual practice during the hours appropriated to needful recreation; and thus is he recalled to mind incontinently in his boyhood haunts. It is not strange, however, that the youthful days of Coleridge, should be vividly revived by the visitor, as he lingers within the precincts of Christ's Hospital. It would indeed be a singular circumstance if they were not remembered, that is, supposing him to be familiar with some of the prominent incidents in the early life of the author of those remarkable poems, "Christabel," and "The Ancient Mariner;" or that inwrought production in prose, on Christian philosophy, "Aids to Reflection."

There is no spot, however, so impressive, no site so well suited for sober meditation, as the quiet resting-place of the man of genius—the silent tomb! Over his slumbering ashes, the stranger may reflect at leisure upon the lights and shades of his character, as he recalls each memorial which Time, or kindred sympathy has erected to his memory. "For in no place," observes Wordsworth,[*] "are we so much disposed to dwell upon those points of nature and condition, wherein all Men resemble each other, as in the Temple where the universal Father is worshipped, or by the side of the Grave, which gathers all Human Beings to itself, and equalizes the lofty and the low."

---

[*] On Titus iii. 5.

[†] Acts xxii. 16. We also find in the twenty-second page of Mr. Sutcliffe's pamphlet the most perilous and fearful statement, "that the regeneration of an unconscious infant is a physical impossibility." We presume he does not perceive the bearing of his proposition against the Catholic doctrine of original sin.

To Highgate, therefore, and the grave of Coleridge, my thoughts and footsteps were next directed; and whilst inspecting his monument in Highgate New Church, his interesting life and character seemed doubly vivid, if not replete with curious incidents;—the life of one, who, to use his own words, "had all the simplicity, all the docility of a little child, but none of the child's habits;"—whose prominent characteristics were Humility and Gentleness. "I never thought as a child," he repeats, "never had the language of a child."[†] And hence the remarkable pleasure always derived from his conversation, even when his stature was nascent and insignificant; for he then expressed himself with all the fascinating language of mature intellect, and delighted his hearers with his ingeniousness and intelligence.

Argumentation was in truth his favorite passion, his daily recreation, his mental aliment; thus, at a late period of his life he proclaimed, "I not only love truth, but I have a passion for the legitimate investigation of truth. The love of truth, conjoined with a keen delight in a strict and skillful, yet impartial argumentation, is my master passion, and to it are subordinate even the love of liberty, and all my public feelings, and to it, whatever I labor under of vanity, ambition, and all my inward impulses."[‡]

The above candid confession has been said,—not inaptly—to contain the key of Coleridge's life.[§] The poet's "subtle clew," and the metaphysician's vivifying strain, were evidently held by the bard to be subordinate to the honest promptings of an ingenious mind. His heart was in truth a well of Christian Charity, whose native source seemed to deepen and deepen with holy fervor for the improvement of his fellow men, until the last moment of his existence; and withal, he was the blandest and kindest of preceptors. He was one, whose manner and presence is described as being singularly attractive, and the tones of whose voice, perfect music.[||] A student, even unto the close of his life—a worshipper (not profanely) of the good and the beautiful. His marvelous supply of "bookish lore"—his wonderful eloquence, and the unique structure of his gifted mind, made him one of the most extraordinary men in the literary republic. "He has gone about," says Talfourd, "in the true spirit of an old Greek bard, with a noble carelessness of self, giving fit utterance to the divine spirit within him." The truth of the last sentence no one can dispute; and it was this "carelessness of self" on the part of Coleridge, that distinguished him among his contemporaries:

> ——"O'er the altar burnt that heavenly flame
> Whose life no damps of earth availed to tame."

So unlike the generality of men was he in this respect, that neither sarcasm, nor contumely was ever potent enough to divert him from the great aim, which, when he was dying, he declared to have been the study of his whole life; namely, to exalt the glory of God in the improvement of the human race. True, he lived long enough to discover the utter fallacy of many of his day-dreams and theories, particularly his Utopian project, ycelpt PANTISOCRACY! or the possibility of human perfectibility, even on the banks of the peaceful Susquehannah. His colony never emigrated; and existed, in verity, only in the brain of its founder. Let not the holy aspirations of ardent minds, however, be held in derision. Men of the most exalted views—true patriots, earnest philanthropists, and Christian moralists, have desired to see a better state of things than the world around them exhibited; but further knowledge, both of themselves, and that very world, from whose unwholesome currents they would fain turn away, has suggested to them,

> "—— rather bear the ills we have,
> Than fly to others that we know not of."

Coleridge was not the first thinker, however, who delighted to project schemes of social felicity that should benefit his species. The noblest benefactors of our race, as before observed, to be found upon the pages of the world's history, have done the same; of whom it may well be said, "this world was not worthy." Frigid and sordid minds despise, or sneer at every species of heroism—all martyrs to unquenchable principles, or all self-immolators; their zeal is incomprehensible to the indurate multitude. How can it be otherwise, so long as selfishness and self-preservation is considered the *first* law, and indeed the *only* canon by which they are swayed or governed. Human progress and human expansion—often mere expletives, it is true, in a desultory discourse—is never dreamt of in their philosophy. And in truth, the poet's pious mission, or the scholar's serious drift, finds no response, no sympathy, save from kindred or religious minds: the latter, however, immediately recognize the bard's true errand on earth, or perceive, as it is related in winning language, the fair and bright imagery of a better land, unfolded in the poet's delineation of enlightened humanity.

This brief exordium will not, I trust, appear extravagant or irrelevant, if taken in connexion with "his own humble and affectionate epitaph," written it is said, only a month or two before his death; and the devout and eloquent soliloquy—for I can call it nothing else—with which he closes the record of his literary life and opinions: "It is night, sacred night! The upraised eye views only the starry heaven which manifests itself alone; and the outward beholding is fixed on the sparks twinkling in the awful depth, though suns of other worlds, only to preserve the soul steady and collected in its pure *act* of inward adoration to the great I AM, and to the filial WORD that re-affirmeth it from eternity to eternity, whose choral echo is the universe."

And here is the Epitaph!—

> Stop, Christian passer-by! Stop Child of God
> And read with gentle heart. Beneath this sod
> A poet lies, or that which once seem'd he;—
> O lift in thought a prayer for S. T. C.
> That he, who many a year, with toil of breath,
> Found death in life, may here find life in death!
> Mercy for praise—to be forgiven for fame,
> He asked, and hoped, through Christ. Do thou the same.

A most beautiful, religious, and charitable response to the lowly prayer of the minstrel is embodied in a few lines by Mrs. Hemans, "on reading Coleridge's Epitaph, written by himself:"—

> Spirit! so oft in radiant freedom soaring
> High through seraphic mysteries unconfined,
> And oft a diver through the depths of mind,
> Its caverns, far below its waves exploring;
> And oft such strains of breezy music pouring,
> As, with the floating sweetness of their sighs,
> Could still all fevers of the heart, restoring
> Awhile that freshness left in Paradise;
> Say, of these glorious wanderings what the goal?
> What the rich fruitage to man's kindred soul
> From toil of thine bequeathed?—O strong and high,
> And sceptred intellect! thy goal confest
> Was the Redeemer's cross—thy last request,
> *One* lesson, breathing thence profound humility!

I confess I felt somewhat disappointed in not finding this characteristic epitaph "grav'd on the stone," erected to the poet's memory. A moment's reflection however, set the matter right. Another inscription has been substituted. "It tells," says Hall,[*] "of his profound learning and discursive genius; his worth; his social and Christian virtues; and adds that his disposition was unalterably sweet and angelic: that he was an ever-enduring, ever-loving friend: the gentlest and kindest teacher—the most engaging home companion." This inscription was adopted doubtless, in conformity with the place selected for his sepulchre—he does not lie "beneath a sod," and therefore an impressive *memento mori* was canceled. The traveller: however will not fail to remember it without the aid of monumental brass, or Parian tablet—it is engraven on the pilgrim's mind! And if it be the means of calling forth, as it is remembered, devout and serene reflections, similar to Mrs. Hemans, in her "poetic Memorial," it will not have been written in vain; and the poet's pious aim will be religiously fulfilled. Yes, a visit to the grave of Coleridge must ever recall his "last request," his expressions of earnest entreaty, his affectionate admonition; the "Christian passer-by," will consider and meditate upon this epitaph and its intellectual author. There is no malediction—neither dread, nor uneasiness intimated in it concerning the mere repose of his mortal body, his corruptible frame, like the four celebrated lines over the ashes of Shakspeare; but it breathes an humble petition for mercy and forgiveness—a holy and religious hope for the health and future destiny of his own and the reader's immortal soul!—when the corruptible puts on incorruption, the mortal—immortality! Beside, it is addressed to the "Child of God!" to an inheritor of the kingdom of heaven. And who that ponders upon the words of such a lay preacher, will refuse to "lift a thought in prayer" for the consummation therein expressed? No one surely, who has read this moving appeal "with gentle heart!" And no one acquainted with the high order of genius possessed by the petititioner will fail to perceive how light and insignificant after all is worldly fame, when the sublime vision of futurity is considered, and the land of immortal spirits—the land of life, lies stretched out in the dim perspective. For at that stupendous prospect, the reveries of earth, be they ever so beautiful, give place to higher, holier thoughts—to thoughts that whisper of the life hereafter, and the soul's destiny in that spirit-land, which the mental eye endeavors in vain to pierce with random and mortal eagerness.

Coleridge knew when he was dying; and his constant prayer from the beginning of his last illness, was, that God would not withdraw his holy Spirit from him—that he might be able to evince the sincerity of his faith in the manner of his death. And the peace of God, we are told, did not forsake him. Of his thoughts on death he has left many records. The enthusiasm of the poet, scholar, and Christian pervades them all—is interwoven with every fragment of conversation or poetry—every line of his written words. How beautifully would he discourse at times upon this theme with his friends! Thus a strain of melody, or a glimpse of a lovely landscape, would instantly call forth impassioned comments from his lips, as beautiful as poet ever uttered. At those serene and tranquil moments, he has exclaimed: "Would to God I could give out my being amid flowers, and the sight of meadowy fields, and the chant of birds. Death without pain, at such a time, in such a place as this, would be a reward for life." Interwoven with his dying thoughts, were "by-gone images, and scenes of early life" stealing in upon his meditations, as he expressed it, "like breezes blown from the spice-islands of Youth and Hope—those two realities of this phantom world!" But his epitaph seems to embody homily and legend; both breathing "*One* lesson—profound humility!"

And shall the "passer-by," who lingers beside the grave of Coleridge, fail to remember this lesson? Shall he pause only that he may revive some youthful indiscretion, some mistaken opinion once held with regard to the Church of his Fathers, but nobly recanted when maturity of intellect enabled him to see his error? Some indulgence for a time in a narcotic palliative, whose melancholy effects he at length pointed out as a warning to others? Or any delusion whatsoever, of mind or fancy, romantic in design, and forgotten almost as soon as conceived? Shall the mortal aberrations of a great scholar, thinker and poet, be alone dwelt upon, and the lofty virtues of a generous heart and gentle spirit be buried in oblivion? Forbid it sympathy! forbid it Charity! forbid it Religion! Yea, let the severe accuser recollect the emphatic language of the author of the "Ancient Mariner," and that sublime "Hymn Before Sun-Rise, in the Vale of Chamouny;"

> Frail creatures are we all! To be the best,
> Is but the fewest faults to have:—
> Look *thou*, then, to *thyself*, and leave the rest
> To God, thy conscience, and the grave.

And well did Coleridge entitle these four lines, "HUMILITY, THE MOTHER OF CHARITY," and may they ever grace his gentle Memorial! May they avert those harsh and unkind remarks, too often uttered with flippant volubility over the ashes of genius and worth—over frail mortality; whose earnest prayer in life had been for repose upon the lap of our mother earth, and which she denies not to the humblest of her children! Shall that prayer, offered with so much sincerity and lowliness of spirit be asked in vain? And shall fallible man indeed claim the prerogative of his Maker, and assert or proclaim, that the grave has no sanctity in his rude mind to cause him to withhold his unholy comments upon his brother's epitaph? Surely, surely, such a procedure becomes not the man to whom the endearing title of "Christian," "Child of God!" is applied, by an amiable and gifted fellow-mortal!—it becomes not the uninspired—and least of all it becomes not absolute mediocrity! Thus has the last grave entreaty of a distinguished man of letters, indissolubly connected itself with his sepulchre, even without the aid of the sculptor's art. It is remembered because it has the deep solemnity of farewell words of admonition and advice; it may truly be called his final discourse in verse—the "*Dirige nos Domine*," of a Christian poet. It is as impressive as a Cathedral requiem chanted within the majestic aisles and "fretted vaults," of some venerable abbey.

(*To be continued.*) D.

---

[*] Essay on Epitaphs.

[†] Gilman's Life of Coleridge, vol. 1, p. 9. London edition.

[‡] Literary Remains, vol. 1, p. 249. London ed.

[§] Quarterly Review, for 1836. No. cxvii.

[||] S. C. Hall.

[*] The Book of Gems; Memoir of Coleridge.

For the Churchman.

City Point, Eve of Advent, 1843.

My Dear Churchman,—I was surprised to see in your last number so much praise bestowed on "Buds, Blossoms and Fruits." I was surprised, not because I thought the work did not deserve it, for I have not read it, but my surprise was that the work you think so excellent, (and for one I have confidence in your opinion,) should be so differently esteemed by others.

I was in a bookstore, a few days since, reading, when my attention was interrupted by the entrance of a very well dressed, and well formed young man, *very* young, who, throwing down a book close beside me, said to the clerk, "Tell Mr. — that that book is not fit for a Sunday School Library." I opened the book, and found it to be "Buds, Blossoms, and Fruits." I had never met with it, or heard of it before, and therefore I looked a leaf or two further, and perceived that it was dedicated to my venerable friend and spiritual Father, Bishop Brownell. Feeling sure, therefore, that the young man's remark was not only unjust to the book, but disreputable to a most deserving and distinguished prelate, I felt inclined, from justice to the former, and respect and affection to the latter, to espouse the cause of the book, as far as I could with the little I knew of it, and asked the *young* man what he found objectionable. He replied, "It teaches *gradual conversion*." "So does our Church," I observed. "Well," continued he, "*I* do not believe it if it does." "That," said I, "is not the fault of the Church." After showing him to his satisfaction, or till he at least, seemed to admit it, that the "rise and progress of religion in the soul," (I do love good Dr. Dodridge,) was taught in the Bible to be like the increase of light, from the first gray and feeble ray, to noon-day, and like the growth of the plant from the first starting of the chit to its putting forth "buds, blossoms and fruit." He remarked that he thought the book a dangerous one, as it taught to come to the communion *before* conversion, and as a means of conversion. I begged him to show me such a passage in the book—said I could not believe there was one such, and that if there was I would immediately write to Bishop Brownell on the subject. He pointed me to the 12th page of the Introduction. I abridge it:

"Let us suppose this child" (previously baptized) "brought up to lead a godly Christian life, reared in the nurture and admonition of the Lord"—that "he sincerely strives in dependence on divine grace to fulfil them," (his baptismal vows,) "at the proper age, he voluntarily with due solemnity, acknowledges and assumes these obligations," "in confirmation," "with divine assistance," "lives conformably to this profession," "earnestly strives to persevere," &c., "participating in—the Lord's Supper." "In this way a gradual change of heart is wrought," &c.

Leaving each one to make his own comment on the extraordinary construction put upon this extract, and to conjecture my reply, I will only state his closing remark, and conclude our conversation. He said, "I think our Sunday School Union send us out some dangerous books, and they want to be looked to pretty sharp." I could not but think of the devoted clergymen, the men of sound learning, hard study, and earnest piety, and their valuable labors for the Church of Christ thus lightly dealt with, like the puff of a segar by a boy. However, it is not to find fault with my young friend that I trouble you. I am charitable to the young; he is doubtless furnished by nature with a rich supply of self-esteem, and I know from experience how to pity him, and to make allowance for him. But it is of those on whom rests the responsibility of entrusting the lambs of the flock to the teaching of those who have not yet learned themselves, that I would find fault. I allude not to this instance, for it is not worse than many others; besides, the good youth is less in fault for not being acquainted with the Church and its doctrines, as he has but recently become acquainted with the Church. Is our Church consistent to require age and years of hard study before she will allow a man to teach his fellows, who generally are of an age to judge somewhat of his teaching for themselves, and yet allow young people of either sex, and even of unascertained qualifications, of slight discretion, and no experience, to take upon them the very *forming* of the minds of unsuspecting children? Who, Mr. Churchman, is to account for these things to our Master, in "that day?" A less evil, though a not less inconsistent allowance is that while we so jealously guard the door of the pulpit, yet a layman is allowed, as editor of a paper, under sanction of crosier and keys, to "scatter fire-brands, arrows and death," through the Church, and not only to beard a Bishop, but to arraign and condemn him; yet so we have done here. People young and old will do as they please, and we cannot help it, but should the Church or any section of it sanction such things?

For the Churchman.

OBITUARY.

DIED—At the Military Post, Baton Rouge, La., on the 28th November, after an illness of only five days, SUSAN AMELIA, wife of Major Washington Seawell, U. S. A., and daughter of the late John M. Bloom, Esq., formerly of Dutchess county, N. Y., aged 18 years and 3 months.

> "None knew her but to love her,
> None named her but to praise."

To the present writer, Mr. Editor, there is something deeply touching and affecting in the above announcement, taken from another journal It is but a very few weeks since, that at my request you inserted in the Churchman, the marriage of Major Seawell and Miss Bloom. An union which gave reasonable promise of happiness, and "length of days," but alas, how often are we called upon to realize the melancholy truth, that "in the midst of life we are in death." May we all give earnest heed to the admonition, "be ye also ready." The fountains of grief have been broken up from their very depths in the bosoms of her tenderly attached husband—her affectionate mother, brothers, and only surviving sister. They have my deep and unfeigned sympathy, and my prayers, that God in his goodness and mercy will pour into their wounded hearts, the consolations of his grace, and enable them, in the spirit of Christian meekness and resignation to realize the great and important truth, that however "inscrutable are the ways of God to man," and however deeply we may be pained by any act of his providence, yet that beyond all question such acts are but links in the chain which connects them with ultimate results, which, as Christians we are permitted to hope, we shall hereafter see for ourselves were marked by the highest wisdom, kindness and love. Mrs. Seawell was not a member of our Church, although a frequent attendant upon its services. It is now among the consolations of her afflicted family, that she contemplated being confirmed at the last confirmation held in St. Peter's Church, restrained only at that time from a feeling of tenderness and delicacy to her mother's religious associations and preferences, she being a member of the Methodist Society. In heart and affection may we not hope that she was one of the "Lambs of the flock" of that blessed Shepherd, whose province alone it is to know and to judge us by the "inward thoughts and intents of the heart," as well as by the outward act and deed. F. S.

The Bishop of Salisbury lately laid the corner-stone of All Saint's Church, Dorchester, of which Arthur H. Dyke, son of Sir Thomas Dyke Acland, is one of the Churchwardens.

THE CHURCHMAN.

SATURDAY, DECEMBER 23, 1843.

THE RULE OF THE ANGLICAN REFORMATION.

One of the most remarkable features of our age is what may be called its upward tendency in religion. The sway of materialism and infidelity is yielding to the power of spiritualism and Christianity. We see the proofs of this in foreign countries as well as at home, and in nearly all religious denominations. *Strengthen the things that remain*, seems to be the motto of all parties and all sects; all being disposed not coldly to explain away and apologize for, but thankfully to cherish and to build upon the principles and usages which have been saved out of the wreck of Church Unity.

We adhere to the Reformation so far as it was a reformation; i. e., so far as it left untouched the principles of Christianity, and confined itself to the correction of abuses. Such was the Reformation of the Church of England; it was conducted by Church authority, and we thankfully accept its results as transmitted to us in our Prayer-book. The principles of the Christian Faith, in the systematic form in which they had been expressed by the Universal Church, are here preserved; and only those appendages are lopped off which could plead no universal sanction, and had been found fruitful of abuse.

How far the Church of England or our own Church has consistently adhered to this rule of Reformation, is a question fairly open to the examination of those who dissent from us. But we do not here propose it for discussion; though on proper occasions we are prepared to show that both in what we have retained, and in what we have rejected, we are justified by the rule adopted. But at present we are merely calling attention to the rule; which is Scripture interpreted by the universal consent of Christians. We aimed at no new Church, no new faith, no new creeds; but remaining in the same Church in which we had ever been, and adhering to the same faith, and using the same creeds in which the whole Church from the beginning had been united, we aimed only to discard errors, and to retrench abuses; meaning by errors and abuses, such opinions and practices as could not be proved to be any part of the faith or worship of God by the rule aforesaid; viz., Scripture interpreted by the universal consent of Christians.

What we retained by this rule of Reformation may be seen from our Prayer-book, which orthodox dissenters, with rare exceptions, allow to be agreeable to the Scriptures, and which Romanists cannot deny to be true, without taking the ground from under their own feet; for it sets forth the same faith which they hold, in the same words in which they profess: and if the faith be true in their mouths, the same faith must be true in ours, and if they are infallible in the faith, we must be equally in allible in the same faith. Indeed the Prayer-book, considered as a digest of Scripture according to the voice of the universal Church (and it is only in so far that we defer to it,) is common ground to the Romanists and us, in the same way as the Bible, considered as an expression of the will of God, (and it is only in so far that we defer to it,) is common to all Christians. If the Bible, in whole or in part, can be proved not to be a revelation of the Divine Will, we give it up; if the Prayer-book, in whole or in part, can be proved not to be an expression of Scripture, according to the consent of the universal Church, we give it up. We say this merely in explanation of our Church's ground or rule; a rule which leaves us since the Reformation, as we were before, in possession of the Holy Scriptures *and* of the traditionary faith and worship of the Universal Church; and which enables us to stop the mouths of Dissenters and Romanists, by proving to the former that our Prayer-book is an adequate expression of Scripture for all the purposes of public worship, and to Romanists that it is an adequate expression for the same purpose, of the voice of the Universal Church. Would that we were as ready to live up to, and to act out the Prayer-book, as we are able to make good our ground against gainsayers.

What we rejected by this rule of Reformation can only be fully known by reference to the popular opinions and usages among men professing the Christian name at the era of the Reformation. It may be known also in a good measure though less fully by reference to the existing state of the Roman communion, in which, (as may be seen from Mr. Palmer's yet unanswered Letters to Dr. Wiseman, recently reprinted in Baltimore,) the most dangerous errors and flagrant abuses (errors and abuses which may be proved to be such, according to the above stated rule of faith and duty) are suffered to reign unrebuked and unchecked.

What we rejected by this rule of Reformation may also be seen in part by a reference to the creed of Pius IV. The opinions there set forth, our rule of Reformation enabled us to reject, as being no part of the Christian faith or foundation of Christian worship. So far all Churchmen must feel that they are on *terra firma*; safe and tenable ground. Some would go farther and add that our rule of Reformation obliges us to pronounce the articles of Pope Pius's creed to be false and impious. Others, however, hesitate to take this leap. Our aim in these remarks is merely to map out the territory so as to show the ground which may be common to all Churchmen; and therefore we waive the point of the falsity of the articles in Pope Pius's Creed. We venture to add, however, our belief, that if the former class can prove this point against the Romanists, the latter will put no let or hindrance in their way. Would it not then be better for the former class to do this, than to be quarreling with the latter for not doing it? It is surely a good maxim for both classes to attempt no more than they are well assured that they are able to perform; and if each does as much, the other ought to be satisfied.

Such we hold to have been our Church's rule of Reformation. It cannot be doubted that private men, especially on the continent of Europe, were for doing things by a different rule; some taking the Scripture only without deference to universal consent, others reason only, without submission to the written word. Such men were for devising new modes of Church government, new creeds, new forms of worship, new systems and theories of religion. Such persons would naturally reject all those *formulæ* (which had been before acknowledged to be concise expressions of Scriptural doctrine) which *they* did not understand. They would naturally *destroy* the results which the wisdom of ages had *constructed*, because *they* did not see the *process* of the construction. And such Reformers by the rule of Reformation which they adopted, entailed on their followers the necessity of carrying out still further the work of rejection and destruction. If private men, contemporary, or nearly so, with *our* Reformers, were so transported in their heat against the corruptions of Rome, as to misstate or deny Catholic verities, the Liturgy which our rule of Reformation led us to adopt, neutralized their errors, and enabled their successors to *reconstruct* what they *destroyed*. And in fact, while the Liturgy, and therefore the faith and worship of our Church has remained the same, every student of English theology knows that there has been at various epochs, much of this reconstruction visible in the works of private divines; especially on the points of Baptismal Regeneration, Judgment according to works, the Real Presence, and the Eucharistic sacrifice. But where the opposite rule of Reformation was adopted, viz., Scripture interpreted by the *private*, and not the *universal* reason of Christians, the process was of necessity, just the reverse. The *formulæ* and *constructions* of the Universal Church were frittered away and dwarfed down to the dimensions of the private Christian; instead of the latter being led to expand his mind into the full significance of the former. And what made the disease vastly more complicated and disastrous was, that private Christians and particular Churches, were seized with the passion of *Creed-making*; that is, of prescribing according to their own views of Scripture, those terms of Church communion which ought to be imposed only according to the rule and consistently with the authority of the Universal Church.

On this ground we retain the Episcopacy, the present canon of Scripture, the Nicene Creed, (as defined in the first six universal councils,) and a liturgy conformable to it; all resting, as we maintain, on universal prescription, and the first and the last (for substance) capable of being traced back historically to the very time of the Apostles, their own writings being included as the divine and ultimate testimonies to their truth. On this ground we reject the doctrine of Image worship, (first defined by the second Council of Nice, called by some the *seventh* general council,) and other later doctrines which the Creed of Pius IV. adds to the essential and fundamental faith of the Nicene Symbol, as of like necessity to salvation. If Socinians deny that the doctrine of the Nicene Creed was held before the Council of Nice and up to the time of the apostles, we join issue with them on the question of fact. If Romanists contend that image and saint worship and such like matters were held in the Church before the councils that defined them, and up to the time of the apostles, we join issue with them on the question of fact. And we institute the historical inquiry, not to depreciate Scripture, (God forbid!) but merely as determining the sense of Scripture, and on the ground that the Scripture is more truly interpreted by the universal than by the private reason of Christians. Of course we need not institute the inquiry at all where a private man or a particular Church deems its own interpretation final and conclusive.

This may serve to explain what we mean by the universal consent of Christians. We do not mean the consent of all particular persons professing the Christian name. Neither do we mean the suffrages of the majority of Christians of this or any other country, of the present or any other age. But a doctrine or usage is said to plead universal consent when it can be traced historically to the time of the Apostles, and shown to have been held by the great body of Christians from the beginning. Where Scripture is express and definite there is no occasion to apply this rule. But there are many things *in* Scripture, but not expressly and definitely stated; e. g., the Trinity; the union of the divine and human nature of CHRIST in one person; infant baptism; the presence of sponsors in baptism; the government of the Church by bishops, as distinct from and superior to presbyters, and several other doctrines and usages rejected by the various denominations of dissenters. Now if these can be shown to be attested by the consent of the great body of Christians from the time of the Apostles to the time of the Reformation, it is plain that they are supported by a testimony little short of that which proves the Scriptures to be the Word of God, and therefore ought not to have been rejected at the time of the Reformation.

Dissenters do not accept this rule; if they did, our differences with them might be greatly reduced, both for number and magnitude. They call it Popish; which is as much as to grant that the amount of evidence for popery is nearly as great as that which proves the Scriptures to be the Word of God. But the rule in truth is as fatal to Romanists as to Dissenters; it lops off the excrescences of the former as well as supplies the defects of the latter. For if, as we maintain, the distinctive doctrines and usages of Rome want the testimony of the Primitive Church for the first six centuries, it is plain that they cannot plead universal consent. Indeed, eminent Romanists have confessed the silence of the fathers in regard to the peculiarities of their Church, and devised various theories to account for it.

It is only in this rule, which secures unity in essentials, concedes liberty in non-essentials, and allows of charity in all things, that the upward tendency of which we spoke, can, we think, find its legitimate direction and bounds. A neglect of this rule wrought the work of *destruction*, and a return to it is the best guarantee for a sound *construction*. Is it a sound rule? is the first question; whither it may lead, is a question of secondary importance to a truthful mind.

We have been partly led to offer these remarks by the perusal of an article of admirable temper in the Christian Register, the leading organ of the Unitarians in Boston, the greatest part of which we annex, and regret that we have not room for the whole. In what the writer says of creeds we cordially concur, understanding him to refer, as he evidently does, to modern creeds. We entirely concur with him also in anticipating the dawn of a happier day; only we think that the hope in the case of those whom he represents will be realized by means of *reconstruction*, and not simply of *construction*; by a return to what is old, and therefore in Christianity true, and not by the invention of what is new, and therefore in Christianity false. Children cannot understand the sententious wisdom of their fathers until they have learned humility from the experience of their own weakness, and enlarged their minds by severe and protracted discipline. Private men, however eminent for piety, learning and talents, are but children as compared to the Universal Church.[*] *Verbum sat.*

Sectarianism is a fact of our times, so glaring and so perplexing, so abundantly and so justly bewailed, that one cannot choose but occupy himself much with it. It is a great problem of the religious life, which, as we trust, is every day advancing to a solution, solving itself. In the midst of a distracting chaos, where sometimes the brain whirls, and the heart almost ceases to beat, a beautiful result is, we doubt not, maturing, a result to which every active and reverent mind, every sincere and loving heart will contribute a portion, be it a mite or a talent. While then, we are deeply sensible of the difficulties that encompass this subject, and are in no wise disposed to hazard bold operations, yet we would bring such intellectual and moral strength as we can command to the solution of the problem,—a problem, now perhaps, more than ever before, trying the souls of believers, while it is found by the unskilful a stumbling block, and is a fearful weapon of offence in the hands of the Master's adversaries. We must continually seek an explanation of the matter, and even in the darkness and confusion of the night, we must mount without ceasing the tower of the watchman, that we may trace, if it be possible, the faint lines of brightness that herald the coming day.

Why is not Christianity held as St. Paul, that noble Apostle set it forth, as one faith, one science, one spirit? Why is the vineyard of the Lord filled not with busy laborers, but with angry disputants? Whence this enormity and abomination, and how long shall it continue?

* * * * *

It is usual to reply to this inquiry somewhat as follows: "There can be no unity, until we abandon all creeds, and content ourselves with the unsystematized word of God. There are but two sources whence a creed can be derived, having any stamp of authority,—these are the Scriptures and a Church inspired to interpret the Scriptures. But the Scriptures set forth no creed, and the *universal* Church has never published any thing of the sort. The very point under discussion is, "how shall the discordant views of this very Church be harmonized? We must abandon human standards, and gather about the divine standard."

Now we cannot but think that there is a certain vagueness, a want of qualification, about all language of this sort. It does not do justice to "established facts." To men of learning and piety, who have been instructed in the wisdom of the creeds, it must have a revolutionary sound. Men do cherish creeds, men too, having thorough knowledge in the premises; can it be then, that they have been and are for nothing? Will the unsystematized Scripture satisfy the generality of minds? Is it not almost indispensable for men to have some religious system? We must *think* about religion, and thoughts digested and arranged constitute a system. A distinct, well defined condition of the spiritual life, will call for, and lead to, a distinct well defined condition of the intellectual life. Deep feeling will enkindle a strong desire for thorough knowledge. There are times indeed when this is not the case. Pious men may be rather occupied for a season, in bearing witness against noxious errors. But this tendency will prevail only for a season.—Now creeds are "established facts," they are here, and they are powerful, say what we please about them. Moreover men must *think*, must systematize. A unity growing out of shallowness, (we are sorry to have detected a tendency towards something of this sort,) will not answer.

Let us see then if we cannot make a way to our object, not over the creeds, but out of the creeds; let us see if we cannot rid ourselves of them by drawing out their heart's blood. Let us ask whether, even these barriers are not really helping us forward to the desired unity.

Creeds, like all other works of man, contain very bad and very good elements. They are bad, first, because they introduce into the domain of practical religion many matters purely speculative; second, because they seek to fix forever the interpretation of a Revelation, which was left by inspired men, uninterpreted, that each age might do its own work in this department; third, because they are dictatorial in their language, though they claim to express the sense of that word of the Lord, which is not found.—We accordingly refuse subscription, we rejoice because their day of doom is drawing nigh.

But then, on the other hand, creeds are very good, because they aim to express what is necessary and comfortable to be *known* upon religious subjects,—and even in their contradictions, they sometimes only express contradictory opinions of the human mind in its first attempts to ascertain the truth. They set forth, poorly enough we know, what has satisfied countless souls, and their tone of exaggeration may serve to call attention to very important points of doctrine. They must be rich then in information about that very human nature, for the satisfaction of whose various wants we would find some prevailing and general type of doctrine, some interpretation of Christianity. They may profitably be studied,—they may be compared and contrasted, and if possible, harmonized.

Now in this view of the matter, we find much ground for hope. If we say to men, throw away your creeds, few listen; we are quite out of sight and out of hearing. If we say, examine your creeds, we know that we shall be heard, for this work has already been entered upon with zeal. We believe that for some time to come, this is to be the favorite occupation of earnest minds. For now there is something to be done. Honest men have now learned that while the creed is something, it is not Holy Writ. It is good because it serves to define truth, to express it in a tangible form. Creeds are now entertained by many, because they are Scriptural and reasonable, (it is well to separate these two things,) not because they are prescribed. There are large multitudes, who, while they will not be bound by any such articles, are yet not now so at war with them as to find nothing good in their statements,—men who long for something definite, and tangible, and will gladly employ even creeds as *helps* in the interpretation of Scripture. Others there are, who, though they sign Church Articles, sign only for the substance, and being inquirers and men of truth, not of prescription, claim the right to explain and limit.

Now in all this, we say, there is hope, there is cause for joy. We are glad indeed that the day of creeds has gone by, never again shall they lord it over God's heritage. We rejoice also we believe, and our joy is greater, inasmuch as *construction* is better than *destruction*, according as it is written, "he taketh away the first that he may establish the second," we rejoice to believe, that conscience in the Holy Ghost is set free to examine these documents, and draw from them, the rich truth which they now wrest from so many, who but for their scholastic jargon might hear and live. We rejoice to believe, that many good hearts and minds, quickened by the conflicts yet humbled and chastened by the weaknesses and contradictions of sects, are everywhere at work, earnestly laboring to rear the temple of sound, intelligible, yet deep and comprehensive Christian science, a science which shall be the ground of a high unity, an unity in diversity, a science which shall put an end to the creeds, by *fulfilling* them, without destroying a jot or tittle of their truth. We cannot think the time far distant when we shall have doctrines of God, and of the Spirit, and of the Lord Jesus, doctrines of human nature, of sin, of sacrifice, of atonement and of retribution, which though they may admit and require a varied statement, will yet be so stated in all Churches, as to be edifying and comforting to every sincere and earnest man. A dead orthodoxy shall regain its life and gather whatever there may be of truth, in its forms of sound words, reconcile its divided household, and be prepared to receive and worthily entertain every one that cometh in the name of the Lord, many that have been excluded from the fold, but are now ready to return not without words of conciliation and concession.

If these things be so, a better day is dawning for a distracted Church. And why may it not be thus? Has not the night been long and dark and dreary? It is much if it be far spent. Does not this thought of division rack even a slumbering Christendom, though it comes as yet only as a night-thought visiting in dreams its deep sleep? Do not the words, "is Christ divided," fall with terrible emphasis even upon closed ears? We are told by some the *Church* is in danger? We join in the cry, though the Church be founded upon a rock, and impregnable against the gates of hell, it is in danger. But is this to be wondered at? Was it not said long ago, "a house divided against itself cannot stand?" Let us then agree quickly before we are cast into prison, whence though we shall come out, it will not be until the uttermost farthing has been expended. Let the Church universal be able in truth and sincerity to claim, what predominant sects from time to time have foolishly arrogated, viz., an undivided Christianity.

That seamless robe of the crucified, for which the soldiers of Rome cast lots, has been thought to afford a fitting symbol of Christians and a Church undivided. But what the soldies could not do with the master's garment, the followers of him who suffered at their hands have found means of doing with the master himself, and the seamless robe only symbolizes Christ as he was in his own person, and Christ, as he will be, when man shall think with his mind and love with his heart. Let us pray God daily that man may learn thus to think and thus to love, that we may no longer serve a divided Christ, that by the spirit of wisdom and love, one, yet manifold, we may be united in one family.

---

[*] Since writing the above, we have seen in the Christian Witness an extract from the pious and ingenious Dr. Carpenter which makes us regret that we have not adverted to the *negative* as well as the *positive* value of our Church's rule. Dr. Carpenter justly offended at what is commonly called the orthodox, i. e., the Calvinistic view of the Atonement, expresses his gratification in finding no trace of it in our Liturgy which everywhere sets forth God *merciful* as well as *just*.

New Books.—We mentioned in our last, that D. Appleton & Co. had favored us with an edition of the LYRA APOSTOLICA, a celebrated collection of fugitive poems, which were contributed some years since to the British Magazine, by the authors of the "Tracts of the Times," and like them have had an unbounded influence in elevating the tone of faith and piety in the Church. We commend them cordially to our readers.

To the same publishers we are indebted for a copy of "The Rectory of Valehead," a work which we believe to be every way suitable for a Christmas or New Year's gift.

"The Young Student," a novel, from the French of Madame Guizot, is a book that we can only acknowledge as coming from the same house.

From R.S.H. George, Philadelphia, through Stanford & Swords, of this city, we have received "Dew of Heaven," and "Heavenly Hours," two neat pocket volumes consisting of Prayers and Meditations. The former is commended, and we believe justly, by the Episcopal Recorder, which comments with becoming severity on a "Prayer" of Burns, in the latter, which is a blot on a book that seems otherwise well deserving.

"Letters from Ireland, 1837, by Charlotte Elizabeth," (John S. Taylor, 145 Nassau street,) is a book which we hope to be pardoned for not having done more to than look at the title page.

"A Protestant Memorial," (J. S. Taylor, 145 Nassau street,) comprising a concise sketch of the Reformation, and dissertations on the antiquity of Protestantism, on the safety of continuing in the Protestant Church, and on Romanism contradictory to the Bible, by Thomas Hartwell Horne, from the ninth London edition, is a book which we do not like, and cannot commend, though it contains some good things.

SWORDS's Pocket Almanac for 1844 deserves to be bought by the clergy and laity of our Church. It is impossible to ensure entire accuracy in a work of this sort, though each year would bring Swords's Almanac nearer to perfection if men were as ready to give information beforehand as to find fault afterwards.

THE HISTORY OF THE CHURCH OF ENGLAND, to the Revolution 1688, by THOMAS VOWLER SHORT, D. D., Bishop of Sodor and Man: Philadelphia 1843, is a reprint from the third English edition of a work which has some claims on our notice. It is designed by the author to fill up a gap in our Ecclesiastical History, by presenting the reader with an accurate and impartial, and at the same time abridged account of the English Church from its first settlement to the Revolution. It is of course cursory, though not hurried, appears to be generally accurate, and gives abundant references to the best authorities. It was hardly to be expected that the author should be master of all the original authorities, for every period of the history: he expressly disclaims it himself, but he is well acquainted with those who were.

We wish we could say we are as well pleased with the views and theological positions of the work, as we are with its candid manner and good temper. But in both these respects the author constantly reminds us of Burnet, to whose school he seems to belong, but whom he greatly excels in care and accuracy.

CHARLES LEVER.

We beg, at this season, to direct special attention to the Gresley novels, published by Mr. Sparks, 109 Nassau street. Mr. Sparks limits his publications to Church works, and on this account deserves encouragement from Churchmen. The books which he has reprinted have been judiciously chosen, and have contributed much to the advancement of Church principles. But there is another reason why we commend his publications at present, and that is the efforts which have been made by the Dissenting Press to arrest their sale. "Bernard Leslie," "The Siege of Lichfield," "The Forest of Arden," and "Charles Lever," are stigmatized as "the Puseyite Novels," and held up to reprobation as unfit for the American public. The New York Evangelist, the Commercial Advertiser, and other such religious prints have made them the object of their virulent attacks, while the New York Observer superciliously remarks: "We have not noticed them as they have appeared, lest their condemnation (for we would condemn them) should give them a notoriety they might not a tainif left to find their own way to the public eye."

The more we read these papers, and the more we see of the springs and workings of the religious system to which they are wedded, the more we are convinced of the righteousness and wisdom of the Greek bishop's denunciation of the Luthero-Calvinistic machinations. What is it they condemn in these books? The fact that they are novels? This is too good a reason for them to give. That they are favorable to Popery? This is their allegation, but an allegation which is totally false. That they advocate the Union of Church and State? This is one of their pretexts, but how utterly futile it is, appears from the fact that they do not commend the Church to their readers on the ground of its being a State institution, (if they did we should hear of no complaints from Presbyterians,) but on the ground of her DIVINE authority to administer the faith and sacraments of Christ. True, they defend (but only incidentally) the lawfulness of an Establishment, but if this is enough to consign them to the *Index Expurgatious*, what is to become of the works of Dr. Dwight and other good old Puritans, to say nothing of efforts more recent and nearer home?

We announced CHARLES LEVER when it was first published, but after reading the caution in the Observer, laid it aside for a careful perusal, before we should notice it again. We have read it, and are constrained to express our fear that the real motive of this opposition is one of hostility to the Gospel of Christ, and to the government and good order of society. The object of CHARLES LEVER is to expose the vileness and wickedness of SOCIALISM, and such kindred schemes of Infidel philosophy as aim at the subversion of morality and good government, and to hold up the Church and Gospel of CHRIST as their antidote. It is a book which we should expect Socialists and Antinomians to oppose; and though the Observer and the Evangelist may not see it, it may nevertheless be true that nothing but a latent spirit of Anarchy and Antinomianism prompts their hostility. Be this as it may, we cordially commend the book to our readers, and shall take occasion in a future number to sustain our commendation by extracts from the work itself.

CLERICAL CHANGES.

The Rev. J. S. Large, late Missionary at Maumee City, Ohio, has accepted a call to Trinity Church, Monroe, Mich., and requests letters and papers for him directed accordingly.

The Rev. John A. Vaughan, D. D., having removed from this diocese to that of Georgia, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. I. Swart having resigned the Missionary station at Jordan and Montezuma, has accepted an invitation to the charge of St. Paul's Church, Paris Hill, to which place he requests that letters and papers designed for him may be directed.

The Rev. Hobart Williams has resigned the Rectorship of St. Stephen's Church, New Hartford, W. N. Y., and accepts an invitation to the charge of a newly forming Parish at Middletown, near Newport, R. I.

Rev. Henry Payne, late of Ohio, desires that all letters and papers intended for him, be directed to Bloomington, Monroe county, Indiana.

The Rev. Edward Winthrop having resigned the Rectorship of Trinity Parish, Cincinnati, and accepted that of St. Luke's Church, Marrietta, Ohio, requests that all letters and papers for him be sent to the latter place.

Rev. Wm. H. Good having taken charge of the Churches in Matthews and Middlesex counties, Virginia, requests that all communications to him be directed to Matthews Court House, Matthews county, Virginia.

The Rev. ARTHUR CAREY has received a unanimous call from the Vestry of the Church at Pleasant Valley, Dutchess county. Mr. C., with the approbation of the Bishop, has declined the call.

We beg to call attention to the Rev Dr. Halloway, alluded to in the most excellent article on "The Present Aspect of the Church," said to be from the pen of Mr. Gladstone, President of the Board of Trade in Great Britain. There are many like him in this country. In one case we have been told *lately* a clergyman was so *conscience-smitten* in performing the baptismal office, that he told his congregation after the administration was over, "that to be sure the language was strong, but it must be explained agreeably to the scriptures, and that the child then baptized was made *only an outside member of the Church*."—COM.

Mr. GLIDDON, whose lectures on the Egyptian Hieroglyphics drew crowded and highly intelligent audiences last winter, is now delivering a new course of lectures on the same subject.

Mr. COLE's paintings, which are now open for exhibition, present an agreeble attraction for the Holidays.

NEW AGENT FOR THE CHURCHMAN.

Samuel W. Raymond, Mobile, Ala.

TO CORRESPONDENTS.

"A. H. M.," "Filius Ecclesiæ," and "Robert Court" are received.

For the Churchman.

ST. LUKE'S CHURCH, LOWELL, MASS.

If the friends of the Protestant Episcopal Church will promptly and liberally respond to the call made upon them by this new parish, they will enable those who have made very great personal efforts and sacrifices for the object, to provide Church accommodation for an unusually large number of those whose limited means now hinder their attending church. This provision would be impracticable unless the parish is free of debt, as the number of sittings proposed to be let will only meet the necessary current expenses of the parish. If the position of this church is duly considered, as presented in the following letter of the Right Rev. Bishop Eastburn, we confidently anticipate the cordial aid of those whose means will allow them, in this way, to contribute for the extension of the Church and the aid of those who are in pressing need.

Estimated cost of the church, to contain **1050** sittings, of which **450** are intended to be free; together with the cost of lot, and Sunday school room for **700** scholars, **$14,500**. Subscribed in Lowell, **$6,500**; subscribed in Boston, **$1,300**. Of the deficit, **$3,000** are yet expected to be obtained in Boston and Lowell.

Our late venerable Presiding Bishop was very anxious to have this work completed. We give below his recommendation, with those of the present Rt. Rev. Bishop of Massachusetts, and the Rt. Rev. Bishop of New York.

Boston, October 24th, 1842.

Most cordially do I recommend the object for which the Rev. Mr. McCoy is soliciting aid to all pious and liberal people.

ALEXANDER V. GRISWOLD.

I would cordially commend the object for which Mr. McCoy is soliciting aid, to the liberality of the friends of religion and of our Church. The population of Lowell, being of a fluctuating character, may, if brought under the influence of religion, convey good influences into all parts of the country. I hope that, in consideration of the peculiar claims of this parish, from the circumstance above referred to, the application of the rector will be warmly responded to.

MANTON EASTBURN,
Bishop of Massachusetts.

Boston, April 7, 1843.

It gives me much pleasure to accede to the request of the Rev. Amos D. McCoy to give my sanction to his soliciting aid in this diocese towards the very interesting and important object of completing his church in the manufacturing city of Lowell, Massachusetts.

BENJ. T. ONDERDONK,
Bishop of New York.

New York, December 15, 1843.

Any donations will be thankfully received by the rector of St. Luke's, Lowell, if left either at the bookstore of Stanford and Swords, 139 Broadway; or at the store of D. Appleton & Co., 200 Broadway.

From "The Church."

The foes of the Church of England—and we regret to find them, in some instances, joined by the suspicious or the timid amongst her own members—are not yet quite tired of the cry of "Puseyism" against clergymen and others of our communion for maintaining principles which have always been held and promulgated by our best divines. But the cry is waxing fainter, and sober-minded people, looking at facts and less disturbed by theories, are beginning pretty generally to discover that it is *but* a cry,—vox et præterea nihil. On this subject we find the following excellent observations from a sensible and able writer in the *Montreal Courier*:—

"The question,—'What is Puseyism?'—has been frequently asked; but amongst those that clamor so much about it, perhaps very few would be able to give it a satisfactory answer. In the vocabulary of the Dissenter, it sometimes signifies High Church principles in general; at other times it means a fondness for ritual observances, or even a punctual attendance to the rubrics of the Church: sometimes every sentiment that is opposed to the dogmas of Genevan Theology, particularly as it regards the Sacraments, is called by this name; and, in fact, it would be impossible to enumerate all the doctrines and practices, which, according to the particular object that men have in view, are denominated 'Puseyism.' Hence we hear so often of the alarming prevalence of this system in England. Indeed, if we admit that all those doctrines belong to it, to which the various sectaries have applied this term, it is probable that more than nine-tenths of the clergy of England are 'Puseyites;' but if we take those opinions of the Oxford Tractarians that are really at variance with the doctrines of the Church of England, as the exclusive components of 'Puseyism,' then, perhaps, out of so many thousand clergymen as are employed in ministering at the National Altar, there could not be found fifty persons that are in the slightest degree infected with it."

This we believe to be a representation strictly true; and painful as the fact is, we are bound to say that a very large proportion of those who bring the accusation of "Puseyism,"—understanding that term in its worst sense,—against clergymen of the Church of England, know perfectly well that the accusation is unfounded and false.

Yet, at the same time, we are well aware that some,—brethren of our own amongst the number, and brethren, too, for whom we have ever entertained sentiments of respect and affection, and who have honored ourselves in return with their confidence and regard,—have allowed themselves to be betrayed, by a needless though sincere alarm, into sentiments of some little uncharitableness towards such of their fellow-laborers as have felt it a duty to be active and earnest in bringing forward and setting in a clearer light the distinctive tenets and usages of our beloved Church.

Cheerfully and heartily do we "forgive them this wrong," where it has been evinced towards ourselves; and we trust the day is not far distant when the apprehensions which the enemies of our Zion have been mainly instrumental in conjuring up, will all be dispelled,—when the icy barrier which Jesuits, under every disguise, are attempting to interpose between our hearts and theirs, will be shivered and dispersed, and the pure current of Christian love allowed to flow, as it was wont to do, warm and unchecked.

"REVIVALISM AND THE CHURCH," is a pamphlet recently transmitted to us, of which we have formed so high an opinion that we intend to give it an early insertion in our columns. At a time when the Gospel delivered by our Lord and preached by his Apostles is, in so many quarters, perverted and disfigured by the devices and inventions of men, we are glad to see so able a champion coming forth to strip off a portion at least of the delusion by which so many, in contravention of truth and order, are suffering themselves to be blinded.—*The Church.*

CONSECRATION.—On Advent Sunday, Dec. 3d, All Saints' Church, Paradise, Pa., was consecrated by Bishop H. U. Onderdonk. The instruments of donation were presented, and the sentence of consecration read, by Redmond Conyngham, Esq. Morning prayer was conducted by the Rev. E. Y. Buchanan, the rector of the parish; sermon by the bishop. Three persons were confirmed, in addition to eleven in August last. The holy communion was administered by the bishop and the rector.

St. John's Church, Little Hill, Sussex county, Del., was consecrated by Bishop Lee, to the worship of Almighty God, on Friday, Nov. 3d, and on the Sunday following, (Nov. 5th,) twenty-eight persons were confirmed by the bishop in the same church.

The church has remained in an unfinished state since **1807**. The parish was pronounced defunct by the Diocesan Convention of **1841**. It was made a missionary station in June last, and the Rev. John Long appointed missionary, since which time forty-six persons have been confirmed on two occasions, and the Church has been neatly finished.

On Sunday, Nov. 26, the Rev. Dr. Hare, of Princeton, N. J., preached a farewell discourse to the congregation of Trinity Church, which the useful labors of seven or eight years have been instrumental in collecting. We trust his new sphere at St. James's, in Philadelphia, or elsewhere, may be attended with the divine blessing.

November 26th, Bishop Whittingham consecrated the Parish Church of St. Paul's Parish, Kent county, Md., to the worship of Almighty God.

DIED.

At Newburyport, Mass., on the morning of the 7th instant, Mr. NATHANIEL TRACY, JR., only son of Nathaniel Tracy, Esq., of Boston, aged 23 years. This lamented youth was physically very delicate and unfitted for the active duties of life, but possessed a mind and heart which secured for him the regard and love of his many acquaintances. He said but little of the great change before him, but met it with the utmost resignation and composure. In very early life death deprived him and his infant sister of a fond mother. They grew up together, and like two rose-buds blooming in one calyx, most sweet was their mutual love; but the soft breath of spring unfolded flowers for the adornment of Elizabeth's precious remains, and the following winter's early snows form their common winding-sheet.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, December 24. Sermon by the Rev. Dr. SEABURY:—"*The Relation of Clergy and Laity.*"

ST. CLEMENT'S CHURCH, Sunday evening, December 24. Sermon by the Rev. Prof. OGILBY:—"*The Church in England and America of Apostolic descent.*"

MISSION CHURCH OF ST. MATTHEW.—The regular quarterly sermon in aid of this station, will be preached in the Church in Christopher street, between Bleecker and Fourth, on Sunday next, December 24th, by the Rev. Thomas H. Taylor, D. D.

Service to commence at half past 7 o'clock. Episcopalians and friends of City Missions are respectfully invited to attend. Dec. 23.

CHURCH OF THE REDEMPTION.—The Rev. John Henry Hobart will preach in the Church of the Redemption on Sunday evening next. This church will also be opened for divine service on the evening of Christmas Day. Dec. 23, 1843.

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The third Lecture will be delivered by the Rev. Smith Pyne, December 24. Service to commence at 7 o'clock. Dec. 23.

☞ ALL SAINTS CHURCH will be open for Divine Service, on Sunday Evenings during the season of ADVENT, at half past 7 o'clock. Dec. 9—3t

FAIR.—The ladies of *the Mission Church of the Epiphany* propose to hold a FAIR for the benefit of said Church, in *Columbian Hall*, 263 Grand street, a few doors east of the Bowery, on Tuesday, Wednesday, and Thursday, the 26th, 27th, and 28th of December, from 11 A. M. to 10 P. M.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, December 9, 1843.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.

New York, November 25, 1843.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Nov. 4, 1843. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

CALENDAR.

DECEMBER.

24. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY; or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor:

From L, a bundle of garments; by the hands of Rev Dr Taylor, from a "parishioner of Grace church," $2.

Further donations are respectfully solicited, and may be left with Mr. Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street. December 20, 1843.

DOMESTIC MISSIONS.—The Treasurer since his report of the 13th inst., has received the following contributions:

From Tremont, Ill, per Rev W Douglass, $4 40; Raymond, Miss, per Rev J S Greene, $4 50; monthly missionary collection, Christ ch, Gardiner, Me, half, $61 52; St George's ch, Flushing, L I, for Illinois, $7; for Georgia, $7; for the West, $16—total, $30; St Peter's ch, Albany, $100; offerings of St John's ch, Stamford, Conn, $32; collection in St John's, Troy, N Y, after sermon by the Rev Alonzo Potter, D D, $30; Mr Allis of Illinois, per Bishop Chase, $3; a friend to missions in the West, for Ill, $12; from a parishioner, by Rev Dr Taylor, $1; a member of St Stephen's ch, New York, for Michigan, $10; donation from Capt McKenzie, U S A, per Rev John Wayland, $10; Christ ch, Statford, Conn, half, $2 50. Total, $300 92.

THOMAS N. STANFORD, Treasurer,
Dec. 20, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee has received the following sums since his report of 13th inst.:

From Christ ch, Cardiner, Me, per Rev W R Babcock, rector, for support of two children at Cape Palmas, for one year from April, 1842, $40; monthly missionary collection in said ch, $61 52—101 52; St Anna's ch, Fishkill Landing, N Y, per Rev Freeman Clarkson, $31; a member of Christ ch, New York, for schools in Texas, (Galveston and Houston,) $1; from ladies in Philadelphia, Baltimore, Alexandria, Boston, and New York, $150, which, with $85 already acknowledged, is the sum of their annual contribution for the "Bread Fund," Athens, by the hands of Mrs G T Bedell; from Capt McKenzie, U S A, by Rev J Wayland, $15. Total, $298 52.

F. S. WINSTON,
Dec. 20, 1843. Acting Treasurer.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

For printing the Prayer-book for the blind, from a teacher of Christ ch, Sunday school, $1; a parishioner of Grace ch, by the hands of the Rev Dr Taylor, rector, $1; John Randell, annual, $2; J F Sheaff, do, $5; Richard N Wenman, do, $2; Sinclair Toussey, do, $2; E J Bartow, do, $4; George H Bell, do, $2; Robert Strong, do, $2; James F DePeyster, do, $2; Geo Coggill, do, $2; Daniel Oakey, do, $3; Henry H Stevens, do, $2; Theron Wilber, do, $2. Total amount, $32.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Dec. 20, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Prom Rev Lot Jones, annual, $1; a parishioner of Grace ch, by Dr Taylor, $1; Rev A Ten Broeck, $1, and $1—$2; E J Bartow, annual, $2; Wm B Ballow, do, $1; Miss A A Ballow, do, $1; George Goggill, do, $1; Daniel Oakey, do, $1; Henry H Stevens, do, $1; Theron Wilber, do, $1; William Van Norden, do, $1. Total amount, $13.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Dec. 20, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 13th inst., the following contributions, viz:—

From St John's ch, Fort Hamilton, Rev J D Carder, rector, $3 33; St George's ch, Flushing, Rev F G Goodwin, rector, $22; St George's ch, Astoria, Rev J W Brown, rector, $5 41; St Stephen's ch, N Y, Rev J H Price, rector, $11 25. David H Hoyt, Esq, donation, $50. Total amount, $91 99.

C. N. S. ROWLAND, Treasurer,
December 20, 1843. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received the following contributions for "Fund for Aged and Infirm Clergymen," since last acknowledgment, viz:—

From "a member" of Christ ch, Poughkeepsie, Rev Dr Reed, rector, to add to collection, $3. Church of the Annunciation, N Y, Rev Dr Seabury, rector, $48 31. St Ann's ch, Morrisania, Rev Charles Aldis, rector, $11 10. Church of the Ascension, N Y, Rev G T Bedell, rector, $200 54. Church of the Epiphany, N Y, Rev Lot Jones, $18 83. St Andrew's ch, Harlem, Rev R M Abercrombie, $3 37. St Paul's chapel, N Y, Rev Dr Higbee, $256 14. St John's chapel, N Y, Rev Dr Wainwright, $152 19. Grace ch, Jamaica, L I, Rev W L Johnson, rector, $12 50. Calvary ch, Brooklyn, Rev D B Servis, rector, $17. St James's ch, Hyde Park, Rev Dr Sherwood, rector, $17. St George's ch, Astoria, Rev J W Brown, rector, $5. St Thomas's ch, N Y, $100 22. St George's ch, N Y, Rev Dr Milnor, rector, $50 20. St Matthew's ch, N Y, Rev Jesse Pound, $22 50. St Stephen's ch, N Y, Rev J H Price, rector, $40 39. St Luke's ch, N Y, Rev J M Forbes, rector, $67 56. Total amount, $1025 85.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 20, 1843. 55 Water street.

NO. I. of the CHURCHMAN'S LIBRARY, containing in part, The English Reformation, by the Rev. F. C. Massingberd, M. A.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

ADVERTISEMENT.—Mr. GEORGE R. GLIDDON, of Egypt, will commence a course of Four Lectures on *Egyptian Antiquities*, at the *Stuyvesant Institute*, Broadway, on Monday evening, 18th December, at eight o'clock. The *second* Lecture will be delivered at the same place and hour on the succeeding *Wednesday* evening; and the course will be continued on the ensuing Monday and Wednesday evenings. Each Lecture will be accompanied by copious *Pictorial Illustrations.* Subjects—First Lecture, "The PHARAOHS of Scripture:" the other three will treat on the "MEMPHITE PYRAMIDS," comprising the *latest* discoveries.

Terms—Tickets of admission for sale at the bookstore of Bartlett & Welford, under the ASTOR House; at Crowen's, 633 Broadway; at the office of the Globe Hotel; and at the door of the Institute. Gentlemen's, $1 50; Lady's, 50 cents, for the course. Single admission, 50 cents. Dec. 23—1ts

HOLIDAY PRESENTS.

A Select List of Valuable Works, suitable for Christmas Presents, New Year's Gifts, &c.

ILLUSTRATED COMMENTARY of the Old and New Testaments. 5 vols. with many hundred engravings, bound in morocco.
Montgomery's Sacred Gift, beautifully illustrated.
Pictorial edition of the Bible, 3 vols, bound in Russia.
Pictorial Common Prayer, 1 vol. royal 8vo, morocco.
Pocket editions of the Bible and Prayer, bound in velvet.
Book of Common Prayer, with plain Tune, small 4to.
Fox's Book of Martyrs, fine new edition.
Pictorial edition of Josephus's History, by Whiston.
The English Hexapla, 1 vol, 4to, elegantly bound.
Jeremy Taylor's Practical Works, 8 vols, very neat.
Bunyan's Pilgrim's Progress, various elegant editions.
Mrs. Hemans's Works, 7 vols, in white calf.
Milton's Poetical Works, a variety of editions.
Rev. H. Milman's Poetical Works, 3 vols, morocco.
Whole Duty of Man, new edition, in morocco.
Taylor's Holy Living and Dying, 2 vols, morocco.
Historic Illustrations of the Bible, 4 vols, 4to.
Finder's Landscape Illustrations of the Bible, 2 vols.
Mullen's Cottager's Sabbath, beautifully illustrated.
Dr. Barrow's Works, 3 vols, neatly bound.
Les Evangiles traduits par De Lacy, 1 vol, in morocco.
The Protestant Christian's Keepsake, 1 vol, fine plates.
Opinion of the Bible, 1 vol, neatly bound.
Hall's Contemplations, 5 vols, large type, very neat.
Translations of the Prophets, 5 vols, 8vo, calf, neat.
Gurnall's Christian in Complete Armor, 1 vol, bound.
Romaine's Whole Works, 1 vol, 8vo, bound.
Chalmer's Lectures on Romans, 1 vol, neatly bound.
Charnock's Discourses on the Attributes of God, 1 vol.
Hervey's Whole Works, 1 vol, 8vo, neatly bound.
Robinson's Scripture Characters, 1 vol, bound.
Cave's Life of the Apostles, 1 vol, 8vo, bound.
Cave's Primitive Christianity, 1 vol, 8vo, bound.
Gems of Sacred Poetry and Literature, 4 vols, 12mo.
Sturm's Reflections, 4 vols in 2, in morocco.
Serle's Christian Remembrancer, 1 vol, morocco.
Burnet's Pastoral Care, 1 vol, morocco.
Beveridge's Private Thoughts, 1 vol, morocco.
Hais's History of Christian Missions, 1 vol, morocco.
Pollok's Course of Time, 1 vol, best edition, morocco.
Keble's Christian Year, 1 vol, in morocco.
Miniature Commentary of the Bible, 3 vols, morocco.
Imported and for sale by
WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
Dec. 23. 161 Broadway.

CATECHISMS ON THE HOMILIES OF THE CHURCH.—This day published, price single copies 6¼ cents, 50 copies $2 50, 100 copies $4 00, Catechisms on the Homilies of the Church.
I. On the Misery of Mankind.
II. Of the Nativity of Christ.
III. Of the Passion of Christ.
IV. Of the Resurrection of Christ.
By Henry Anthon, D. D., Rector of St. Marks Church, N. Y.

Recently Published.

A Help to Catechising—for the use of Clergymen, Schools and Families, by James Beaven, D. D., revised by Henry Anthon, D. D. Price single copies 6¼ cents; 50 copies $2 50; 100 copies $4 00. Upwards of 8,000 of this excellent manual has already been disposed of.
D. APPLETON & CO, Publishers,
Dec. 23. 200 Broadway.

NEW BOOKS published by the General Protestant Episcopal Sunday School Union:
James Ford; or, The Heedless Boy; 24 pages 18mo, with an Engraving, enamelled paper, and fine muslin.
The Children of Hazlewood School; 48 pages 18mo, with an Engraving, enamelled paper, and fine muslin.
The Rector's Visits; or, Stories on the Lord's Prayer; 148 pages, with an Engraving, enamelled paper, and fine muslin.
Also, for sale at the Depository of the Union, a variety of books suitable for Christmas and New Year's Presents.
Church Depository, 20 John street, Dec. 23.

VELVET PRAYER BOOK.—D. APPLETON & Co., 200 Broadway, have recently published a beautiful edition of the Book of Common Prayer, rubricated, in a convenient size; copies of which may be had for presents bound in rich velvet, with gold borders, clasps, &c.; also, in elegant morocco extra, with or without clasps, to match the Oxford edition of the Bible. Dec. 23—3tis

A Delightful Family Book.—This Day Published.

THE RECTORY OF VALEHEAD. By the Rev. R. W. Wilson, A. M., from the twelfth English edition, in one elegant volume, 16mo., price 75 cents.

To those unacquainted with the character of this truly Christian work, the following notice of a London critical journal will suffice:—"Universally and cordially do we recommend this delightful volume. We believe no person could read this work and not be the better for its pious and touching lessons. It is a page taken from the book of life, and eloquent with all the instruction of an excellent pattern; it is a commentary on the affectionate warning, 'Remember thy Creator in the days of thy youth.' We have not for some time seen a work we could so deservedly praise, or so conscientiously recommend."—*Literary Gazette.*
D. APPLETON & CO., Publishers,
Dec. 23—2tis. 200 Broadway.

CHRISTMAS PRESENTS.

D. APPLETON & CO., 200 Broadway, publish in a beautiful style appropriate for Christmas presents,

THE CHRISTMAS BELLS, a tale of Holy Tide, and other poems, by the Rev. J. W. Brown, M. A., 1 vol. royal 16mo. highly ornamented.

By the same author, MICHAEL AGONISTES, or the contest of the Spirits, a Song of the Church Catholic, being the anniversary poem delivered before the Phi Beta Kappa Society in July last, and published at their request.

Also, THE APPEAL TO ANTIQUITY, a sermon preached in St. George's Church, Astoria, L. I., on the eleventh Sunday after Trinity, 1843. Orders received by JAMES A. SPARKS,
Dec. 16. Churchman's Bookstore, 109 Nassau st.

JUST PUBLISHED,

THE BIBLE, WITH PATRICK, LOWTH AND WHITBY'S COMMENTARY.—Now ready, No. I., price only 25 cents, of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament.
Bishop Lowth on the Prophets.
Arnold on the Apocrypha.
Whitby on the Gospel and Epistles.
Lowman on the Revelations.

In the previous editions of this work the annotations were printed without the text, thus rendering it a mere book of reference for the study; in this edition the text is placed at the head of each page, thus adapting it for general use, both in the family and in the closet.

TERMS.—The work will be printed from new type, on good paper, and will be in every respect equal, if not superior, to the English edition, and will be completed in sixty numbers, at twenty-five cents each.
Subscriptions received by
WILEY & PUTNAM, 161 Broadway.

⁂ Any clergyman or layman who will subscribe and pay for five copies shall receive a sixth copy gratis.

Two or three respectable and intelligent canvassers are wanted immediately to obtain subscribers for the above work. Dec. 16.

SPLENDID OXFORD BIBLES—Received per last steamer. A great variety of the elegant Oxford editions of the Bible, so generally preferred of all others for beauty of typographical execution, and superior correctness of text. Among the sizes constantly kept for sale, are the
Royal Folio Bible, the largest size printed, morocco, extra.
Demy Folio, morocco extra.
English quarto, do do.
do do with Apocrypha, do do.
Demy English 4to do do.
Pica, Royal octavo, do. morocco, extra gilt.
Small Pica, octavo, do.
Brevier Bible, Cemy 6vo, do. minion, do. Crown 8vo
Ruby Bible, Crown 8vo, with references, extra gilt.
Pearl do. Foolscap, 8vo.
Minion do. Royal 12mo, calf and morocco.
Diamond do. demy 24mo, morocco, gilt.
The above are bound by the best London workmen, and in the most finished and elegant style, including every variety of patterns, forming most appropriate and beautiful works for presents, &c.
D. APPLETON & CO.,
Dec 2. Importers, 200 Broadway.

HEBREW AND CHALDEE CONCORDANCE

THE Hebrew and Chaldee Concordance to the Old Testament, projected and begun by the late Dr. Isaac Nordheimer and myself, has remained stationary since his lamented decease. The publishers and myself have now made arrangements to continue the work, and bring it as speedily as possible to a close; in doing which, the original plan will be faithfully adhered to in all respects. The publication, however, cannot be recommenced, until the names of 500 subscribers are obtained. We beg, therefore, that all our friends, and all who desire the completion of the work, would endeavor to procure and forward us as many names as they can. To all persons who will have the kindness to constitute themselves our agents and procure subscribers, the usual discount will be made. Theological seminaries and other institutions that will engage to take say 20 or 25 copies, for disposal to their students, will receive them at an increased discount. Hence, by so doing they will benefit themselves, while they materially aid the progress of the work. It is proposed to publish the work in Four Parts, at intervals of six months, so as to complete it within two years. On account of the very great expense attending the execution of the work, it has been found necessary to fix the price, (except to former subscribers, who will receive it at the rate before agreed upon,) at $12, or $3 a part, payable on the delivery of each part. Subscribers will please send in their names to the publishers, Messrs. Wiley & Putnam, 161 Broadway, who will furnish any information desired respecting the work, on application either personally or by letter.
WM. WADDEN TURNER.
Dec. 16.—3teow

NOTICE.—All persons having received vignette certificates from Cyrene Clark, for subscription to the Illustrated Book of Common Prayer, are requested to send them without delay to H. W. Hewet, publisher, post paid, and the work will be sent to them.
H. W. HEWET, 281 Broadway.

☞ The Gospel Messenger, Utica; Western Episcopalian, Gambier, Ohio; Southern Churchman, Alexandria, D. C.; Banner of the Cross and Episcopal Recorder, Philadelphia. Please publish the above three times, and send bills to the subscriber. Dec. 16.

Just Received and for Sale,
PALMER'S LETTERS TO WISEMAN, complete in one volume.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Just Received and for Sale,
BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

MAGNIFICENT BOOKS FOR PRESENTS, comprising all the splendid English Annuals for 1844. Also, a choice assortment of Standard and Pictorial works.

Fine Oxford Edition of the Bible, various sizes, in elegant bindings, suitable for presents, &c.

Imported and for sale by D. APPLETON & CO., at their Literary Emporium, 200 Broadway.

D. A. & Co. respectfully invite their customers and the public generally to call and examine their extensive stock of fine books, suitable for the approaching holidays. Dec. 9—3tis

THE BIBLE IN VELVET AND GOLD.—D. APPLETON & Co., 200 Broadway, have just imported a supply of the elegant Oxford Edition of the Bible (various sizes) richly bound in velvet, with gold borders, clasps, &c.

Also, an extensive assortment of the Oxford Press Bible, various sizes, in elegant Turkey morocco bindings. Dec. 9—4tis

SUITABLE CHRISTMAS PRESENTS.

CHURCHMAN'S LIBRARY, elegantly bound in morocco. The volumes of his series are highly recommended by the Bishops and Clergy of the Protestant Episcopal Church. The following of the series are peculiarly adapted for Christmas and New Year presents, and may be had in neat morocco binding:—
Spinckes' Manual of Private Devotions.
A Kempis' Imitation of Christ.
Sherlock's Practical Christian.
Sutton's Disce Vivere; Learn to Live.
Sutton's Disce Mori; Learn to Die.
Sutton's Meditations on the Sacrament.
Kip's Double Witness of the Church.
Bishop Patrick's Discourse on Prayer.
Thoughts in Past Years.
Lyra Apostolica.
Nearly ready—Evans's Rectory of Valehead.
D. APPLETON & CO., Publishers,
Dec. 9. 200 Broadway.

This Day Published,
LYRA APOSTOLICA, from the fifth English Edition, one elegantly printed volume 18mo. Price 75 cents.

To the highly cultivated mind this volume will be a treasure. It is almost needless to say it contains some of the choicest verses by the most eminent Divines of the present century.
D. APPLETON & CO., Publishers,
Dec. 9. 200 Broadway.

ORGAN FOR SALE.—A fine toned Church Organ for sale, containing open and stopped Diapasons, Principal, Fifteenth, Dulciana and Flute stops in a general swell, and having pedals from GG to C; also pedals for taking off the chorus stops, and for blowing.

Apply to WILLIAM DUBOIS, Piano Forte Manufacturer, No, 285 Broadway. Dec. 9—3ts

A GENTLEMAN who has for several years been engaged in teaching, and for the last three years as Tutor in one of the Eastern Colleges, is desirous of employment as a Teacher in some Seminary, family, or in private instruction. Satisfactory testimonials can be given as to character and attainments. Address M. F. H., at this office, post paid.

REFERENCE.—Rt. Rev. B. T. Onderdonk, Rt. Rev. T. C. Brownell, Rev. Dr. Wainwright, Rev. Professor Hackley, Rev. Professor Henry, Rev. Dr. Seabury, J. Smyth Rogers, M. D. Dec. 9—2ts

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.
JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st.

NOTICE TO PARENTS. There is a vacancy, the present Session, in St. Luke's School, Hope, Warren county, New Jersey, for *four* more boys. Terms, from $125 to $135 per annum. Applications should be made immediately to the
Rev. P. L. JAQUES, Principal.
Hope, Nov. 18, 1843.

JUST PUBLISHED,
THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

NEW POEM. Just published by D. APPLETON & CO., MICHAEL AGONISTES, a Song of the Church Catholic, by the Rev. J. W. Brown, M. A., author of "Christmas Bells," "Julia of Baiæ," &c., &c., 1 vol. 12mo. Price 50 cents.
Only a few copies of the edition remain on hand.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
November 25.

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:
Burkitt's Commentary, 2 vols. quarto.
Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Barrow's Works, 8 vols.
Neal's History of the Puritans.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

JUST PUBLISHED,
A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street,
Nov. 18, 1843.

ANTIQUITY.

FROM THE BRITISH MAGAZINE.

THE SOLILOQUY OF EGBERT.

DEAR SIR,—"Better late than never" is an old proverb, and one, I trust, not unsuitable on the present occasion. It was no fault of mine, however, (as you have been told, and ought to believe,) that this translation did not reach you sooner.

Independently of your own request, I have a pleasure in sending it, as I hope it may be serviceable in removing some clouds of prejudice which surround the good and worthy author of this soliloquy, Egbert, once abbot of Schonauge, near Coblentz. Very famous in his own day, he has not been well used by posterity; and both parties, reformed and unreformed, have cause for self-reproach.

In the first place, many of his compositions are lost; and some of those which have reached us have been assigned to other authors—to our Anselm, for instance, and to Bernard, the celebrated abbot of Clairvaux. Happening to be reading the other day a tract written in the fifteenth century, I found the author quoting as from Bernard a passage which belongs to the very soliloquy I am sending you. This is the more strange, although in one point of view perhaps the more complimentary, since the styles of these two writers are so dissimilar. On the other hand, he has had attributed to him what I think unworthy of him. This is the treatment which he has received from the unreformed, and it would be pleasing if he had nothing further to urge against posterity. But Egbert has also serious complaints to make against the reformed party, some of whose members, having embraced a peculiar theory about the Waldenses and Albigenses, have been compelled to take a sect called the Cathari under their protection.

How this effects Egbert I will explain.

He had, while canon at Bonn, near Cologne, often met with the Cathari and disputed with them; he had also conversed with several persons who had left them and returned to the Church, and had thus acquired a considerable knowledge of their tenets. The result was, that he considered them little, if anything, better than Manichees. After his migration to Schonauge, his abbot (Hildelin) desired him to compose a refutation of the heretical opinions. He obeyed, and sent a copy of it to his old friend Reginold, rector of the cathedral at Cologne, thinking it might be useful to him, as the heretics were frequently to be found in that city and its neighborhood. The book was thought so able, that he was sent for to Cologne to hold a disputation. He was unsuccessful in his efforts to convince the heretics, and they were burnt. Although there is no direct evidence that Egbert was a consenting party to this violent proceeding, yet his book, his prominence in this discussion, which had so painful a termination, the abovementioned theory—viz., that these Cathari were persecuted Protestants, links between the apostles and ourselves, and the ignorance of the parties who held this theory of Egbert's character, beyond the fact that he opposed persons whom they favorably regarded, these circumstances, combined together, have caused the tables to be unpleasantly turned upon him; and instead of being handed down to posterity as a defender of Christian truth, which he believed himself to be, he has been represented as a defamer and persecutor, and the excellencies of his character have been completely obscured.

And similar mistakes will always be occurring in mediæval theological history so long as persons will read it only through the glass of, what I venture to call, party prejudice. So long as the monstrous notion is received that the Roman Church is the prophetical Antichrist, so long the middle ages will be misunderstood, and views most erroneous and most injurious to the Christian Church will be the inevitable result.

Whatever may be the corruptions of the Roman Church,—and they have been and are very many, and I fear that her spirit is becoming every year more worldly,—still she has ever been the depository of Christ's Gospel; she has always taught the Christian creed; she has transmitted Christian orders, and with them the Christian sacraments, to those who have derived their religion from her; and she has also ever believed herself to be, at the least, a member of Christ's body—the Church. She has, it is true, in later days precluded her children to a great extent from benefiting by these means of grace; many have been led astray by her, and have been misdirected to broken cisterns which held no water; yet still the waters of life have never been dried up within her; they have been made more difficult of access, but still they have been there; and in every age, as far as human eye can judge, they have been effectual to growth in holiness and to the salvation of sinners within her pale. How, then, in the name of all that is sober and thoughtful, how can such a Church as this fulfil the character of the prophetical Antichrist?[*] And what necessity is there to drive us to such an assumption? When our Lord said that he would be with his Church alway, even unto the end of the world, he declared his presence and its permanence, but not its unspotted purity. The seed itself, which he was then committing to his apostles, was indeed pure, and always would be so; but it was to be sown in corrupt human hearts in the great field of the world. If, then, we see the natural fruits of the soil springing up with the divine plant, nay, sometimes in parts almost choking it, why should we be so astonished, and doubt and deny the existence of the good, because we fancy we see a preponderance of evil? The Church of Christ is to be maintained on earth, under God, by human instrumentality, in the face of a ceaseless enemy. If the human instruments be faithful, their labors, however weak and imperfect, shall be made effectual by their Almighty Master; but if any of them sleep, the enemy will be allowed to sow his tares. There is nothing derogatory to the divine character of Christ's Church as composed of fallen men; there is nothing even but what ought naturally, though with shame, to be expected by us; in our finding that error at times has partially concealed the truth from view, and that human passions have not been subdued by Christian principles. Let this only be admitted, and we shall not then be under the necessity of grouping about in holes and corners to find here and there a congregation which may represent, strange to say, the city set upon a hill, which cannot be hid. We shall always find her where we ought to expect to find her. We shall find her on high. She will be seen the spiritual mother and guide of the civilized world. And although in the middle ages, from a combination of untoward circumstances, her gold had lost its lustre; and although she had been torn by a most unchristian schism; we shall still be under no difficulty in acknowledging her, both in the east and west, as not the less the Church of Christ—that one holy Catholic Church which had sprung up from the seeds which the apostles had scattered, and to which God had given the increase. We shall not then need the strange invention of a Christian Antichrist; but can admit—what our hearts, alas! cannot deny—that Christian man, deceived by Satan, misled by education, or carried away by passions, blind to the beam in his own eye, and observant only of the mote that is in his brother's eye, can persecute and kill his Christian brother, and think that he is doing God service. We shall escape from the necessity of shutting our eyes to facts which militate against our theories, and of converting into disciples of Christ men who had given heed to seducing spirits, and denied the Lord that bought them. We shall also be enabled to look on communions not so favored as our own with feelings more of Christian charity than of enmity; we shall recognise by his Christian fruits the Christian brother, even though he followeth not with us—nay, may chance to be arrayed against us; and while we have no sympathy with his errors, and most firmly denounce them, we shall be enabled to rejoice, and claim a fellowship in the good in him which we see, and be disposed to give all praise and glory to that gracious Being, whose Spirit goeth where it listeth, uncontrolled by human laws or passions—whose way is in the sea, whose path is in the great waters, and whose footsteps are not known.

With such prefatory remarks I introduce Abbot Egbert to your readers, in the quiet retirement of his chamber, in secret communion with his Saviour and God. He held tenets which we condemn, and rightly; and were he living now, he might be arrayed against us; but no Christian mind can doubt, on reading this soliloquy, but that its author had partaken deeply of that love which is its prevailing theme. Egbert died second abbot of Schonauge, A. D. 1189.

This tract was first printed by Pez, in the year 1725, in the 6th vol. of his Bibliotheca Ascetica. Yours, very truly,

EDW. J. SHEPHERD.

Luddesdown Rectory.

---

[*] It is well known that one of the most frequently adduced proofs of Rome being Antichrist is taken from 1 Tim. iv., particularly the "forbidding to marry, and commanding to abstain from meats," which the apostle classes among "doctrines of devils." So little conscious was the western Church of the twelfth century, that such a prophecy affected Rome, that Egbert, alluding to the tenet of the Cathari forbidding marriage, (which they forbad, as well as meat, on most impious grounds,) addresses them thus:—"You are the devils spoken of; and they who give heed to you depart from the right faith: since your doctrine prohibits marriage, inasmuch as you say that no one can be saved who continues with his wife to the end of life." [Many of the Cathari forbad it altogether.] "O, devils, where have you this doctrine? It is not in the Gospels of Christ; it is not in the writings of the apostles; it springs plainly from seducing spirits."—Sermo V. See also the next, against the commanding to abstain from meats.

The forbidding of marriage seemed so wicked and so monstrous to Bernard, that he declares in his 66th Sermon on the Canticles, that he wonders how any Christian man could ever entertain the idea. His language is equally strong against the impious abstinence from meats.

Here, therefore, according to this theory, is to be seen the strange sight of Antichrist denouncing Christ for antichristian practices; all the while imagining that he was taking the part of Christ, and utterly unconscious of his own antichristian tenets, which he is anathematizing. And, indeed, what can a Romanist think of Protestant controversy when he hears that prophecy brought against his Church, and sees his wife at the head of his table, half-a-dozen children around it and a sirloin of beef upon it, and the priest beside him, blessing wife, children and meat.

If any of your readers are interested in the controversy on Antichrist, I would recommend to their perusal Mr. Maitland's "Facts and Documents relating to the Ancient Albigenses and Waldenses," and Dr. Todd's Donnellan "Lectures on the Prophecies relating to Antichrist," two very able and truly learned works, whose perusal will reward the reader, whether he agrees with the writers or not.

A SOLILOQUY.

OR MEDITATIONS OF ABBOT EGBERT.

I. I address myself to thee, O Jesus Christ, everlasting King. I, the creature of thy hands, with adventurous love, presume to speak to thee, desiring thy beauty, and in my heart longing to approach thee. How long shall I have to endure thy absence? How long must I wait for thy presence? How long shall I groan, and my eyes drop tears? Sweet Lord, where dwellest thou? Where is thy present abode? On what couch art thou reclining among thy dearest ones, satisfying them with the manifestation of thy glory? O how blessed, how excellent, how holy, how ardently to be sought after, is that place of divine fruition, that place of eternal delights! My eye has not seen, neither has my heart conceived, the greatness of thy goodness, which thou hast laid up in secret for thy children. I am without, sustained only in some degree by its fragrance. It is from afar that its sweetness comes to me; yet I prize it beyond the fragrance of the balsam, the perfume of frankincense, or myrrh—beyond all odoriferous spices; and it produces pure desires within me, whose taste is pleasant, yet with difficulty to be enjoyed. Since what is it which I have in heaven? What is my treasure in that celestial storehouse? What is my inheritance in the land of the living? Is it not Christ, my Lord, my only salvation, my greatest good, my perfect joy? How, then, shall I restrain my heart, O Lord, from loving thee? If I love not thee, what shall I love? If I transfer my love from thee, where shall I worthily place it? O dear Lord, on what object besides thee shall my affections rest? If ever my love shall wander from thee, it will be polluted; if ever my affections shall decline from thee, they will be vain. Art thou not to be loved and desired above all things worthy of our regard?

II. From thee it is that every created thing derives either its beauty or value; and what wonder, if thou alone excellest all things? Thou has arrayed the sun in surpassing brightness among the stars; and brighter than the sun art thou—nay, what is the sun, what is the whole creation, what is light itself but darkness when compared with thee? Thou hast adorned the heavens with stars, the empyrean with angels, the air with birds, the waters with fishes, the earth with its lilies, flowers and shrubs, but there is no form, no comeliness in these, to be compared with thine. O thou fountain of universal beauty, Jesus, thou hast given to the honey its sweetness, and sweeter than the honey art thou. Thou hast given to the oil its pleasantness, and more pleasant than the oil art thou. Thou hast breathed upon every spice its odours, yet sweeter and more fragrant, O Jesus, than every perfume art thou.

III. Gold, valuable among metals and of singular excellence, has been created by thee. Yet what is this, O Lord, when compared with thy inestimable and boundless glory, into which the angels desire to look? Every precious stone—every stone pleasant to the eye, the sardine and topaz, the jasper and chrysolite, the onyx and beryll, the sapphire, the carbuncle and emerald—all are the work of thy hands; yet what are these but nothing when compared with thee! O King of exceeding beauty, O worthy of our highest love, thy works also are those LIVING AND IMMORTAL GEMS with which thou, O wise builder, in the beginning of ages didst beauteously adorn the empyreal court to the praise and glory of the Father! It is through thee that thousand thousands are ever speeding to fulfil the Father's will, speeding between heaven and earth, like bees between the hives and flowers, harmoniously disposing all things—a multitude ever ready, unstained by sin—quick to obey. It is through thee that ten thousand times ten thousand, intently gazing on thy Majesty, stand in the heavenly sanctuary, filling it with the harmony of the ceaseless hymn to the glory of the triune God.

IV. It is through thee that the SERAPHIM burn—that the CHERUBIM shine—that the THRONES judge.

Thou, our God, art fire, burning without consuming; and it is from the immediate presence of thy Divinity that the sacred order of the SERAPHIM are inflamed with love and arrayed in burning light; who sprinkle also the perfume from their own sweet fires on the lower companies of thy ministering soldiery, out of whose fulness even we, in some degree, taste.

Thou, our God, art true light. From thee the mountains receive their brightness, and reflect it to thy people. Thou largely pourest on the eyes of the CHERUBIM, nearly beholding thee, thy hid treasures of wisdom and knowledge; and through them they are divided to the lesser lights of thy wondrous tabernacle, which shine day and night before thy face, O Lord.

O King of kings and Judge of judges, thou great and awful One! Thou occupiest the high and lofty THRONES which have thee alone above them—living thrones, sweet and most peaceful, united by the most tranquil uniformity; through thee, detecting the hidden truth—thro' thee, pronouncing the righteous judgment.

V. O Lord our Ruler! Thee the sacred order of the DOMINIONS adore; penetrating, with peculiar liberty, the divine mysteries; and exercising through thee, among the highest chieftains of thy court, a supremacy of rule unstained by pride.

O thou glory of the PRINCIPALITIES! Through thee that lofty order, unenvied though excelling, rules over the armies of heaven; to whom in the fulfilment of their sacred duties, according to thy secretly preconceived dispensation, it delightedly leads the way.

Thine, O Lord, is the strength of the POWERS, trampling with flaming zeal on the necks of the infernal chiefs, and thee in these they fear; that so the wicked may not, to the extent of their will, prevail to our destruction.

VI. Thine, O virtue of the Father, is the wonderful perfection of the blessed VIRTUES, through whose operations it comes to pass that every age wonders, and, amazed at thy surprising works, exclaims, "All things whatsoever the Lord pleased, that did he in heaven and on earth, and in the seas, and in all deep places."

Thine, O Jesus, is the magnificence of the ARCHANGELS, in whom thy condescending kindness is exhibited, when thou scornest not to send so glorious satraps of thy palace into this lower world to aid such insignificant beings as we are, who have been compared to clay, and are likened to dust and ashes. Through these, at thy behest the ministering servants to our salvation, are thy secret counsels made known to us; by them are mortals healed; by their aid kingdoms and empires stand; amongst them, preeminent is thy MICHAEL, the noble standard-bearer of heaven, who, raising his protecting sword, stands before the armies of the living God, and shouts over the enemy, in voice like thunder, "WHO AS GOD!"

VII. But is not, also, the lovely innocence of the blessed ANGELS the precious work of thy fingers, O thou wisdom of God? Thou arrayedst them, as it were, in incorruptible garments, in that day when thou createdst them for thy sacred service. These are the living stars of the Upper Heavens, the lilies of the Inner Paradise, roses planted over the silently flowing waters of Siloah, in mentium (al. cod. in montium) immobiliter fixi. O river of peace![*] O field of delights! O incomparable wisdom, encircling the heavens! From thee they derive their light; they shine and redden in wisdom, in virgin purity, in the eternal fires of love. These are thy blooming youth, O Lord, faithfully obeying thy commands in assisting our weakness. They guide our steps through this dark world; they ward off the attacks of our enemies; the secrets of thy will they make known to us, they nerve our relaxed minds to what is good; the incense of our prayers they lay on the golden altar, and ever beseech the merciful Father on our behalf.

VIII. Thus, O Father, even for us, as yet afar off, thou hast a care; and if this TENTH PIECE OF SILVER, once lost from thy bosom, and now at length laboriously sought after, possess any value, it is owing to thy merciful kindness, O thou good Jesus. If this TENTH CHORD of Divine praise have any sweetness of sound, it is thy soft touch which produces it, while thou art playing on thy ten-stringed instrument the glory of the Father. Play as thou art playing, O Lord. Strike with swift fingers the sweet hymn of manifold praise to the Father. Touch those NINE MOST PURE CHORDS in heaven which have never uttered a saddened strain; touch, also, this TENTH AND DEPRESSED CHORD, whose upper portion, already drawn to thee, sounds notes of joy; while the lower, still bound to earth, yields but a mournful cadence.

(To be concluded next week.)

---

[*] Isaiah lxvi. 12.

THEATRICAL PERFORMANCE IN ROTHERHAM CHURCH.—*Restoration of Rotherham Church, and Re-opening of the Organ.*—Your presence is earnestly and respectfully requested at Rotherham Church, on Friday, the 27th of October instant, when two sermons will be preached in aid of the funds for restoring the parish church of that town, and for cleaning and improving the organ there, (built by the celebrated Snetzler.) That in the morning by the Rev. Hugh Stowell, M. A., of Manchester. That in the evening by the Rev. Thomas Hill, M. A., Vicar of Chesterfield. The morning service will commence at eleven o'clock; the evening service at half-past six o'clock. *A selection of sacred music will be introduced during each service. Principal vocalists, Mrs. Parkes, Miss Saunders, Mr. Flint, Mr. Inkersall, Mr. Saxby, and others.* Mr. J. Rodgers, of Doncaster, will preside at the organ. A collection will be made after each service. The clergy are requested to bring their gowns and hoods, and to be there twenty minutes before the time. —*Eng. Circular.*

YORK.—The service appointed for the anniversary of the Gunpowder Plot, and also of the landing of William III., was used in most of the churches in this city, and also in the several parishes in the country. Many of the clergy preached excellent sermons on the occasion, as we learn from our various correspondents. We are glad to observe that greater attention was paid to the observance of this day than in former years existed.—*York Gazette.*

TRINITY COLLEGE, PERTH.—We understand that the plans for this institution have been finally approved of, and that the buildings will be commenced in the spring. The plan is in the English collegiate style of architecture, and does great credit to the talent, taste, and skill of the architect, Mr. Henderson. The buildings when completed, will form a spacious quadrangle, with a bell-tower and chapel separate. The west front is to contain the entrance gate, and residences for the warden, sub-wardens, and tutors; the north is to contain the class rooms and dormitory; and the east, the hall and library; the south front is to be an open cloister. In the meanwhile, it is proposed to execute only the portion of the building necessary for opening the school department, and the theological part of the institution will not be in operation for some time. The college will contain about 250 boys, who are all to reside within the building, as at Eton, and to be otherwise educated as in that great English seminary. The building is to be constructed of a very fine durable stone, which is found in great abundance upon the property, and a quarry of which has been opened, and is already in operation.—*Perth Constitutional.*

Dr. Pusey was lately at Clifton, where he assisted in the administration of the Holy Communion. During his visit, he inspected the stained glass, which is in progress for the new Church which he is erecting at Leeds. It is designed to be one of the most magnificent and costly edifices of modern times. All the windows, thirty-four in number, are to be of stained glass. It is to be called the Church of the Holy Cross, will be without pews, and will be opened in October, 1844.

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1,	and end	Nov. 23.
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,

Gardner G. Smith,
S. P. Eastman,
H. B. Sowles,
Bildad Paull,
Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Gardine, Organ Builder,
New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

BEAVEN'S HELP TO CATECHISING.

JUST published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an INTRODUCTION of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to

DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

CHURCHMAN'S LIBRARY.

PROSPECTUS.—In an age of such cheap printing it becomes a natural question, Why should the Church derive no benefit? The series of publications now contemplated is designed as a practical reply. While the best books will be selected, original or from the English press, accurately printed, without abridgement or alteration, in a convenient form, with neatness, and good taste, advantage will be taken of some peculiar facilities, to reduce the cost, it is believed, to a lower standard than has heretofore been realized, in works of the same class. At the low price of the work, the success of the enterprise must, of course, depend upon the extent of patronage, and punctuality of payment. The undersigned, who has the approbation of his bishop, and of the Bishop of New York, solicits the encouragement of his fellow Churchmen.

J. R. DUNHAM.

Flemington, N. J.

TERMS OF PUBLICATION.

The work will be issued in Monthly Numbers of 56 octavo pages, on fine paper, at $2 25 per year, payable on delivery of the numbers.

To mail subscribers, the work will be furnished on the following terms:

Single subscriptions, $2. Six copies sent to one address, $10; the money to be enclosed, free of postages, to the publisher.

Clergymen and others wishing well to the work, and desiring to forward the design, can, by securing five subscribers, and enclosing the money, have a copy sent them free of cost.

As postmasters are authorized by law to frank remittances for periodicals, subscribers can avail themselves of the privileges to save postage.

All letters to be post-paid.

The following are amongst the books, which it is proposed to republish:

A History of the English Reformation, by Rev. F. C. Massinberd.
Christian Morals, by Rev. W. Sewell, M. A.
St. Antholin's; or Old Churches and New. By Rev. F. C. Paget.
Bowden's Life and Pontificate of Gregory VII.
Lives of Eminent English Laymen, by Rev. W. H. Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.
Manning's Sermons.
Church Clavering; or The School-Master. By Rev. W. Gresley.
Life of Wm. Wilberforce, Abridged, by his Sons.
Travels in the East, by Rev. H. Formby.

The first number for December is now in press, and will speedily appear, containing, in part, the English Reformation, by Rev. F. C. Massingberd.

JAMES A SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.
Dr. Neal, Soliciting Agent.

—— Fish, do, Brooklyn and Williamsburg; Daniel Little, general agent, Albany, N. Y.; Young & Hartt, do, Troy, N. Y.; William Purdy, do, Newburgh, N. Y. November 18.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH; With a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the original manuscripts, by Beilby Portus, D. D., and George Stinton, D. D., his grace's chaplains. First American, from the 14th London edition. 1 vol. royal 12mo.

"The writings of the excellent Archbishop Secker, are voluminous. It is believed, however, that no part of them stands more deservedly high, than his Lectures on the Church Catechism. The numerous editions through which they have passed in England attest the high estimation in which they are held by Episcopalians in that country; while in this, they form one among the number of those works recommended by the House of Bishops for the formation of a Parish Clergyman's Library. Perhaps it will not be going too far to say, there are few, if any works in the English language, which comprise, in the same compass, a better or more practical system of theology."

Five Discourses against Popery: By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 5 cts.

"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."

Slater's Original Draught of the Primitive Church: In answer to a discourse entitled, "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ." First American edition. 1 vol. royal 12mo. 320 pages, handsomely bound in muslin.

For sale by JAMES A SPARKS, at the office of the Churchman, and at the Depository of the General Protestant Episcopal Sunday School Union.

November 18—4t

TO PROTESTANT EPISCOPALIANS.

A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I.—Contains the Rudiments of Vocal Music, Psalm and Hymn tunes, &c, &c.

Part II.—Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish churches with as great variety of tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and set pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of Sacred Music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we can recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muenscher, is one of the best, so far as I have examined, for the use of the Episcopal Church, and any choir which has a selection to make would do well to take this collection."

"We are glad to see, that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinanized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass.—*Chronicle of the Church, New Haven, Conn.*

A distinguished professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the Protestant Episcopal Church, which has ever fallen into my hands.

The Chants and Anthems of Part Second are unrivaled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

The Church Choir is for sale in New York, by JAMES A. SPARKS; Alexander V. Blake; Swords & Stanford; Saxton & Miles; Mark H. Newman, and at the Depository of the General Protestant Episcopal Sunday School Union; in Albany, by Erastus H. Pease; in Utica, by I. Tiffany; in Cooperstown, by H. & E. Phinney; in Philadelphia, by R. H. S. George, and Thomas, Cowperthwaite & Co., and by the publisher, Isaac N. Whiting, Columbus, Ohio.

November, 18—4t

KNIGHT & COLBURN,

BOOKSELLERS,

BALTIMORE, MD.

CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

CHURCH ALMANAC FOR 1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church streets, and at other hours at his house, No. 17 Clarkson street, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

The Church's Law and the Church's Liberty.

A SERMON preached on the 19th Sunday after Trinity, October 22, 1843, in Calvary Church, New York. By the Rev. Smyth Pyne, A. M., Rector of Calvary Church. Just published and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

PUBLISHED AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, NO. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, perhundred,		$3 00
Prot Epis S S Book, No. 1, per hundred		1 38
" " " 2,	"	1 75
" " " 3,	"	2 00
" " " 4,	"	5 00
Questions on the S S Books.	"	5 00
Catechism No. 1, (Scripture Catechism,) per hun.		1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers,	"	10 00
Manual of Short Prayers for Children,	"	1 75
Harmony of the Creeds,	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book,	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects,	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers,	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New do	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3. "	"	8 00
Easy Questions for a Little Child,	"	2 50

A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY, 76 vols. 18mo.—nett price 20 cents each.

THE SAME, bound in 139 volumes of various prices.—Total, $18 90 nett.

The CHILDREN'S MAGAZINE, bound in 28 volumes of 144 pages each, price for the set, $5 80 nett.

The JUVENILE LIBRARY, 6 vols. 32mo.—price for the set, 85 cents nett.

Address all orders for Books, and all remittances, to

DANIEL DANA, Jr., Agent,
Church Depository, 20 John st.
New York, March 18, 1843.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,

BY JAMES A. SPARKS,

109 Nassau-street, New York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which, that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.

AGENTS.

Portsmouth, N. H., Rev. Charles Burroughs, D. D.,
" George M. Marsh.
Boston, Massachusetts, Charles Stimpson.
East Cambridge, Mass., Samuel R. Slack.
Providence, R. I., Burnett & Blodget.
Pawtucket, R. I., David Le Favour.
St. Albans, Vermont, G. G. Smith.
Quincy, Florida, Rev. Josiah Perry.
New Haven, Conn., Croswell & Jewett, booksellers.
Hartford, Conn., Henry S. Parsons.
Salisbury, Conn., Dr. William J. Barry.
Albany, N. Y., W. C. Little, Esq.
Catskill, N. Y., Charles B. Pinckney.
Saratoga Springs, N. Y., Stephen P. Nash, Esq.
Schenectady, N. Y., A. A. Van Voorst.
Troy, N. Y., Young & Hartt.
Lansingburgh, N. Y., Alexander Walsh, Esq. (gratis.)
Poughkeepsie, N. Y., Ebenezer C. Arnold.
Newburgh, N. Y., William Purdy.
Auburn, N. Y., Thomas C. Miller.
Geneva, N. Y., Dr. A. F. Dodge.
Utica, N. Y., Isaiah Tiffany.
Watertown, N. Y., J. F. Hutchinson, Esq., P. M.
Unadilla, N. Y., A. B. Watson.
Oswego, N. Y., Henry Adriance.
Buffalo, N. Y., W. B. & C. E. Peck, booksellers.
Fayetteville, N. Y., D. L. Farnham, Esq.
Philadelphia, Pa., R. S. H. George, bookseller.
" George S. Appleton, do.
Newcastle, Delaware, H. J. Terry, Esq.
Baltimore, Md., Knight & Colburn.
Chaptico, Md., J. Biscoe, Post Office.
Princess Ann, Md., Wm. W. Johnston, Esq., P. M.
Alexandria, D. C., Bell & Entwistle.
Norfolk, Va., George Rowland, Esq.
Richmond, Virginia, Joseph Gill.
Wilmington, N. C., A. A. Brown, Esq.
Charleston, S. C., A. E. Miller.
Augusta, Georgia, G. McLaughlin.
Louisville, Kentucky, Solomon K. Grant.
Lexington, Ky., William Jucho.
Marietta, Ohio, Arius Nye.
Cleveland, Ohio, Lewis Handerson.
Quincy, Illinois, Henry H. Hoffman, Post Office.
Chicago, Illinois, John H. Kenzie, Esq.
Jackson, Michigan, P. E. Demill, Esq.
Homer, Michigan, Rev. E. O. Hodgkin.
St. Louis, Missouri, David H. Armstrong.
Natchez, Mississippi, Brevoort Butler.
Halifax, N. S., Joseph H. Graham, bookseller.